

THE
CHRISTIAN OBSERVER.

[FROM THE LONDON EDITION.]

No. 182.]

FEBRUARY, 1817.

[No. 2. Vol. XVI.]

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

SOME ACCOUNT OF THE REV. DAVID BROWN, LATE SENIOR CHAPLAIN OF THE EAST INDIA COMPANY, AND PROVOST OF THE COLLEGE OF FORT-WILLIAM.

(Concluded from p. 6.)

FROM the year 1788, to the year 1800, a period of twelve years, Mr. Brown was indefatigably occupied in the various duties of his ministry in Calcutta. In the latter year, he was appointed Provost of the College of Fort-William—a situation he continued to hold till the college was reduced. The following extract from a letter written in the latter year, to his early and revered friend the Rev. William Jesse, will afford a brief but pleasing view of his employments, and of his success, during that period.

“About three years ago, I renewed my acquaintance with you in a most unexpected manner. Among some old books, sold by a native, I found your *Parochialia*. I was delighted with the doctrines which I had heard drop from your lips, more than twenty-five years ago, and which then distilled as the dew into my ears. The foundation, under God, which you laid in me, and upon which the beloved man of God, Joseph Milner, of blessed memory, built, has never been shaken. ‘Jesus Christ, and him crucified,’ has been my almost only theme since I entered the ministry; and I have witnessed the power of the name of Jesus on the hearts of several in this country, some of whom sleep Christ. *Observ. No. 182.*

in him. The doctrine of the atonement has ever been the great object of my zeal; and, through the grace of God, I still go on to teach and preach Jesus Christ.”

“It has pleased God to shew me great troubles and great mercies; to carry me through evil report and through good report; and it is because his mercies fail not, that I am not consumed. Since I arrived in this country (more than fourteen years ago,) I have been constantly employed in preaching three or four times every week. I have for some years been first chaplain at this presidency,* and for above ten years have had a Sunday-evening and weekly lecture at the old mission church, at which I commenced my labours in Calcutta soon after my arrival in the country. I have a full church, and several of the first rank in this settlement attend. Some of them know the truth as it is in Jesus, and feel the power of his resurrection on their hearts. God has given me to find favour in the eyes of our Governor Generals, Marquis Cornwallis, Lord Teignmouth, and Marquis Wellesley: the last has lately founded a college at Fort William, of which he has been pleased to appoint me the Provost; and my friend, Mr. Buchanan, (a man of eminent learning, and an able minister of the New Testament,) the Vice-provost. It is to be my peculiar office to teach the Christian religion to the junior servants of the Company who are to

* He was appointed to the Presidency Church, by Lord Teignmouth, in 1794.

enter the college. I rejoice at this wonderful call, and pray that I may have grace and wisdom to declare the whole counsel of God; and I entreat your prayers, my dear reverend sir, that I may be found faithful—*faithful* unto death.”

Mr. Brown's first wife died in July, 1794, leaving only one daughter behind her. Three sons had died in their infancy under inoculation for the small pox. After two years of widowhood, in July, 1796, he married Miss Cowley, who survives, with nine children, to lament his loss, and to cherish a grateful remembrance of his piety and affection.

In the year 1805, Mr. Brown prepared a memorial on the progress and state of religion in Calcutta, for the Society for promoting Christian Knowledge, which gives a modest, but comprehensive, view of the good effects produced by his labours during the preceding years of his residence at Calcutta, aided as they had been, in the earlier years, by the Rev. John Owen (now chaplain-general,) and afterwards by the Rev. Claudius Buchanan, who, “since his settlement in Calcutta, had regularly shared with him all the duties of the mission congregation.”

“It will be satisfactory,” he adds, “to the Society to be informed, that our united efforts have not been without success. We have seen the congregation continually increasing in numbers, respectability, and seriousness.

“Through the pious zeal and liberality of individuals, the church has been now *again* considerably enlarged, entirely new furnished, and the premises extended, at the cost of about four thousand pounds: and the public utility of the church has obtained for it the favourable notice of Government, which has now extended to it the same protection and aid it affords to the settlement church, and has granted an annual amount to defray the current expense of organist, servants, lights, &c. besides

the sum of rather more than eighteen hundred pounds to pay off all arrears incurred by needful repairs, &c.

“The zeal of the mission congregation has been further manifested by raising a fund for the maintenance of a minister whenever he shall arrive. The fund goes on increasing by monthly contributions, and affords a reasonable prospect of support and comfort to future missionaries; a circumstance which cannot fail to engage the Society to renew their efforts on behalf of their Calcutta mission.

“The above brief view of past and present circumstances will be acceptable to the Society for promoting Christian Knowledge, by whose countenance I have been encouraged to proceed hitherto. I think also I owe it to the Society to add a few words respecting the state of religion in Bengal, having witnessed its progress from the first arrival of Lord Cornwallis in India, in 1786, to the present period; during which term of years there has been a growing attention to religious principles, and an observable improvement in religious practice; and a remarkable change has been effected on the public mind and morals of this community.

“The awful history of the French Revolution prepared the minds of our countrymen to support the principles of religion and loyalty, which our late Governor General” (Lord Teignmouth) “considered it his most sacred duty to uphold with the weight of his authority. He resolved, to use his own words to me, ‘to make it be seen that the Christian religion was the religion of the state;’ and therefore at different times he appeared in his place as chief representative of the British Nation, attended to church by all the officers of Government, to give the Christian religion the most public marked respect of the governor of the country. These solemn acts, and the public thanksgivings which took

place for the first time under Marquis Wellesley's government, awakened a religious sense of things in many; and led to an open and general acknowledgment of the Divine Providence, which has been highly beneficial to the interests of true religion and virtue.

"Nor ought I to neglect to mention the services which religion and morality have derived from the institution of the College of Fort-William for the civil servants of the Company; who under this means have been delivered from the bondage of sloth and sensuality, and from the still worse yoke of the natives' influence. This large and respectable part of the community have imbibed a spirit of virtuous emulation and literary research, which bids fair to extend religion and science throughout the Company's vast dominions.

"The natives themselves, it is to be presumed, will derive invaluable benefits from this institution, if duly supported; and I think we are authorized to hope that the knowledge of the Gospel among the heathen, will, by the Divine blessing, be promoted by the success of this institution."

It is observed, by the writer of the Memorial Sketches, the widow of this excellent minister, that, "to speak in the mildest manner, Mr. Brown found on his arrival at Calcutta, in 1786, that a deep ignorance on religious subjects, and a careless indifference to Christian duties, were but too generally prevalent there. Living witnesses can testify, that the Lord's day, that distinguishing badge of a Christian people, was nearly as little regarded by the British as by the natives; the most noted distinction being hardly more than the waving of the flag at head-quarters; excepting as it was the well-known signal for fresh accessions of dissipation. In short, it would hardly be believed in Calcutta now, how the Sunday was openly neglected then."

"It was frequently urged, that

there could be no use in keeping holy the Seventh day, in a heathen country; since the common people not being, as in England, Christians, the *example* was not needed." "In truth, no *business* (any more than *pleasure*) whether public or private, was discontinued on the Lord's day."

In ten years, the change was so remarkable, that the churchyard, and even streets adjoining the church where Mr. Brown officiated, were regularly thronged with palanquins and other equipages, where, but a few years before, scarcely half a dozen had usually appeared; and the number of communicants was greatly multiplied.

"Strangers from Europe, and the sister presidencies of India, have expressed themselves struck at the superior tone of the religious advantages of Calcutta; and have freely admitted that they had not witnessed, elsewhere, more eager attendance, and devout observance of the ordinances of religion. That a church has been built up of living stones; that a godly people, loving holiness, have risen up in India; is then a fact, that may be safely credited. And assuredly, in having accomplished this, he may well be considered as having been made eminently useful. Whatever moral or political changes our Asiatic states have in the course of this period undergone, his warning and encouraging voice was uninterruptedly heard in the churches of Calcutta for twenty-five years."

The secret of his success will be found in the following extracts.

Though Mr. Brown had not the slightest pretension to be what is called a popular preacher, "yet he was remarkable for a deeply serious and impressive manner in preaching, which had perhaps a greater force than his words: of this a sensible hearer once observed, soon after he was appointed to the Presidency Church; 'Whoever may not believe as Mr. Brown preaches, he makes it impossible to suspect he does not,

believe so himself: for which reason alone, we could not but be attentive hearers, when we see him evidently so much in earnest.'

"He has acknowledged he felt the habitual persuasion on his mind, that in the congregation he had to address, there might be one, who for the first time would hear Christ preached; or perhaps one, who for the last time might listen to the Gospel sound. Such feelings kept alive in him a solemn earnestness both in composition and delivery." "He at all times alike felt, in common with many pious ministers of the Church of England, that the urgent importance of religion will scarcely produce its due effect, unless it is combined with comprehensive views of the general scheme of Revelation. The foundations of the Christian character can be laid only in a deep sense of the ruined condition of mankind; in a present impression of the unspeakable perfections of the Supreme Being; in awful views of the extent and obligation of the law and commandment of God; in painfully strong convictions of the exceeding sinfulness of sin; in a living recollection of the great love wherewith our Master and only Saviour, Jesus Christ, hath loved us; an intimate persuasion of the value of his atonement and intercession; and an entire renunciation of all dependence on our own merits, as entitling us to the Divine favour; in a profound and humiliating sense of the corruption and deceitfulness of our own hearts, and a filial reliance on the aid of the Holy Spirit to quicken our moral perception and purify our carnal affections, to infuse into us all holy desires, succour us in all holy exercises, and fortify us in all Christian virtue."

"On his appointment in 1800 to the Provostship of the College of Fort-William, he saw a new sphere of religious usefulness open to him: and superintended with renewed alacrity, the heavy duties necessarily

attendant on the first formation and arrangement of a collegiate establishment. He looked forward to the recompense of reward which he desired to obtain, in winning souls to the paths of serious piety, from among the youth brought, by this institution, under his especial observation: and it is undeniably true, that a striking improvement took place in the moral deportment of the students of the college. Among other means for attaining this advantage, they were induced by its rules to become regular in attendance on the ordinances of religion; which in some of them laid the groundwork of a serious and consistent profession of the Christian faith."

When, in consequence of the reduction of the scale of the College of Fort-William in 1806, the officers of provost and vice-provost were ordered to be discontinued, Mr. Brown, in the absence of Dr. Buchanan, who was then on the coast of Malabar, proposed, with his characteristic disinterestedness, to continue his services without any salary, "from a conviction that he could not devote his time and attention more usefully in the service of the Company than by promoting the success of the college." The Governor-General, Sir George Barlow, professed himself deeply struck with Mr. Brown's conduct on this occasion, but his offer was not accepted.

Soon after this period a new sphere of active usefulness was opened to him, by the operations of the Bible and Church Missionary Societies in Asia.

"He was the first whom they invited to be their secretary in those regions. And he exerted for them the same ardour of spirit which had ever characterized him in the cause of the Christian faith: and his labour for them was alike indefatigable and gratuitous."

"He considered the rising of the Bible Society in Britain as forming a grand era in the history of Chris-

tianity. The Bible he entitled, 'The Great Missionary, which should speak in all tongues the wonderful works of God.' All his hopes of the extension of Christianity centered in this one point, that God would magnify his word above all his Name, and that by the gift of the Scriptures of Truth to all people a second, more widely extended, pentecostal influence would be produced, and a remedy be fully provided for the judicial sentence inflicted on mankind at Babel."

And when he was relieved of his charge of the mission church, by the appointment of the Rev. Mr. Thomason, and it might be supposed he would have availed himself of such a moment to secede from the field of his labours, as Secretary to the Bible Society, he found himself linked anew to that country. In the service of that Society from the moment that he became connected with it, he lent himself, with all the zeal of his ardent youth, to assist in the great work of effecting the diffusion of the Christian Scriptures over the whole East. He made it, he said, "the dream of his night and the thought of his day," to devise every kind of plan for prosecuting this important, and, as it proved, this closing purpose of his life.

He even applied with his sons to the pursuit of the Hebrew, Syriac, Arabic, and Armenian languages, with a view to the translation and circulation of the Scriptures, and the promotion of the objects of the Bible and Church Mission Societies. In such efforts was Mr. Brown engaged to the closing period of his life, and even during his last illness. The following are extracts from his latest letters on these subjects written only a few months before his death. "You have planted," he says, in a letter to the Rev. Mr. Owen, one of the Secretaries of the British and Foreign Bible Society: "You have planted a root in

India, which will flourish to eternity. Who can appreciate the gift of the Bible in all languages! Its price is above rubies: it is life from the dead.

"This year, the most important in my whole life, has given birth to a Bible Society at Calcutta—the scene of my sorrows and my labours, (whatever they may be.) We began with zeal, moderated by prudence and circumspection, and have proceeded with caution, knowing what tender ground we had to tread upon in India. The Lord, to him be the glory, hath prospered us in all things. The respectable phalanx of our Committee has protected us from scoffers, and *terrorists*, who are yet more dangerous. All stand firm to the original purpose, of giving the Bible, and the Bible alone: thus forming no party, and interfering with no prejudices which are not directly anti-Christian. We have much to do. Java has opened an almost boundless scene of usefulness. Hundreds of thousands of nominal Christians need the Bible; and it will be wanted through the whole extent of the Indian Archipelago. Ceylon alone presents a most extensive field. It is a thirsty land, and demands of us 'living water.'

"The books for your library at Calcutta are arrived in most perfect condition. They are well chosen, highly useful, and most necessary to our present operations. You have heard of the self-propagating Banyan tree, letting down its roots from its highest branches, and multiplying itself far and wide; but perhaps you have not heard that two trees go by that name, and that both are generally planted by the natives of India close together and grow up entwined. They are called the Butt and the Peepel. You have planted the butt—'the Bible;' and you have placed 'learning,' by this gift of a library, beside it, which will grow up together with it. Thus, united, may the Banyan

flourish—while we sleep in dust, waiting for him who is the resurrection and the life.

"I am now digesting a plan for reading publicly the Scriptures. The Church Mission Society will aid this object. Next to the silent operation of the Bible Society, I expect the greatest good (if it please God to prosper the work of our hands) from this undertaking.

"The time is short," at least my time, and I wish to see the word of God, and the word of God alone, sent forth and circulated, and even heard, under, as it were, every green tree."

He observes in another letter, addressed to a member of the Committee of the Church Missionary Society—"Next to the reading of the Scriptures, the hearing of them read must be the greatest benefit and blessing to mankind. The Bible Society has provided for the one, and yours has begun to provide for the other. They send forth the Scriptures, and you make them vocal, in all lands. Both will accomplish a glorious work, and contribute above all other means (except the conversion of the Jews) towards filling the earth with the knowledge of the Lord. May the Lord of heaven and earth prosper your Society, and give his blessing to the operations of both in the East!"

Early in 1812, he was attacked by the severe illness which terminated his eminently useful life on the 14th of June in that year, and in the 49th year of his age. "To increasing bodily weakness he gave no other heed, than to make it a spur to him to labour the more exceedingly." It pleased God "that the crowning labour of his life in the Christian ministry should be the publication of the First Report of the Calcutta Auxiliary Bible Society." During the whole course of his illness, "his holy habit of unreserved submission to the will of God, as marked by his

providences, shone forth. He never uttered a repining sound, that his reluctant and painful effort" an attempted voyage to sea, "had been made in vain; but sincerely thought and declared that all was well: as much as if the plan had succeeded, according to the wishes and expectations of his anxious friends, for the restoration of his health and usefulness.

"His last morning was particularly calm, collected, and resigned; and his last breath spoke thankfulness for the merciful consolations showered down upon him, and the great kindnesses that had been shewn him on every hand, and his confidence in the gracious purposes of his God.

"While in the act of thus expressing his humble gratitude to God and man, he closed his eyes, and raised his feeble hands and still moved his lips in inward worship—but his voice was heard no more!

"A funeral sermon was preached at each of the churches; and the mission church was hung in black on the mournful occasion, in honour of his revered memory, and in respectful deference to the deep feeling of sorrow in the congregation on their lamented bereavement.

"The reverence in which the character and memory of Mr. Brown were held, in the community among which he had so long ministered, was testified in some touching and uncommon instances, which ought to be recorded to their mutual honour."

These the limits I have assigned to myself will not permit me to transcribe, although they are singularly gratifying, and reflect credit in a high degree not only on the character of Mr. Brown, but on that of the community among whom he had so long laboured. I must refer the reader for them to the work itself, which is replete with interesting details and most important instruction. My object, indeed, in extracting

from a work of 500 pages so brief and imperfect a sketch of the life and labours of this distinguished minister of Christ, is to draw the public attention to a volume which deserves and will abundantly reward their attention, and which his surviving fellow-labourers in the vineyard of Christ will find well calculated to kindle their zeal and animate their exertions.

The twelve Sermons which close this volume, are valuable specimens of that plain, practical, unassuming and yet influential style of preaching, which, in the case of Mr. Brown, God was pleased to honour by making it the means of gradually and silently producing such remarkable effects on his congregation.

I cannot better conclude this sketch, than by quoting a part of the closing passage of Mrs. Brown's excellent Memoir. "It will probably surprise the attentive reader in England, to have placed before him sketches of a pious and conscientious ministry at Calcutta, which has been in lively exercise throughout a period of twenty-six years."

"The silence of Mr. Brown and his associates, on the diligence and success of their ministerial labours, was accordant to their own humble views of themselves; which inclined them to lay their hand on their mouth, and their mouth in the dust, rather than speak with boastful lips. It would have been doing violence to themselves to utter more than, 'We are unprofitable servants.'"

"But as there is a time to keep silence, so is there a time to speak; and that which is secret shall be made known. The long-glimmering light seems spreading high and wide on the Indian horizon; the grain has sprung up, and even here and there a spot is found white already to harvest. It may therefore be acknowledged unto the Church of England, now these labourers have been called to their rest, that her ministers, Brown, Buchanan, and Martyn, faith-

fully cultivated her eastern field: silent and unobserved they laboured, and others have entered into their labours.

"It remains to pray, that God may abundantly give the increase; and that the great Lord of the harvest may be pleased to send forth more labourers into his vineyard of Asia; and when he giveth the word, that great may be the company of the preachers, and the number of them that hear be multiplied." S.

To the Editor of the Christian Observer.

"THE Appendix to Mr. Jebb's Sermons," though quite uncontroversial in its purpose, has already provoked the animadversions of two writers in the Christian Observer. To the former of those writers, your pages contain a reply, bearing the signature of AMICUS, which, in my judgment, completely frees me from the necessity of making a single observation upon the strictures of N—E. In remarking on the letter of my second opponent, I am well aware how much ought to be done. ALBIUS is indeed no ordinary writer: but that very circumstance renders it the more imperious duty to discard all selfish timidity, in defending a cause thus powerfully opposed: and indeed, in these days of fierce polemical contention, (*plus quam civilia bella*,) there is something refreshing in the very attitude of friendly discussion with a writer who almost wins us to forget, what he eminently possesses, the skill and power of a subtle disputant, in the courtesy of a gentleman, and the charity of a Christian.

AMICUS divides the subject of discussion into two parts: the one, referring to the great body of Protestant churches; the other, to the Church of England. In his letter, he confines himself to the former topic: in his postscript, he gives some faint hopes that he may hereafter discuss the latter. As, however, his

animadversions have been for some months before the public, and as the completion of his original plan may be still very remote, I think it right, with your permission, to offer some reply to what has been already said; confining myself for the present, after the example of ALBIUS, to the subject of continental Protestantism.

ALBIUS commences his strictures with an examination and defence of the principle maintained in the celebrated PROTEST of Spire: namely, that *Scripture is to be interpreted by Scripture alone; the obscurer parts of Scripture, by those which are more clear*; and, in the first place, he supposes, that "Mr. Jebb would not object to this rule, if it were confined within narrow bounds, and employed only as one among other maxims of explication." The supposition would be strictly just, were not the limitation somewhat equivocal. I not only do not object to the rule, when properly understood; I most cordially embrace it. But I go further still: and to the utmost power of a very private and humble individual, I would resist the confinement of this rule within closer bounds, or its association with other maxims, than those which our church has unequivocally sanctioned, and our best and wisest churchmen have zealously maintained.

Still, however, I must avow myself unsatisfied with the principle of self-interpretation, as maintained in the Protest of Spire. License there is claimed, for each individual teacher, and, by obvious implication, for each individual learner, to deduce, for himself, the doctrine of the Divine word, from the Divine word alone, without any regard had to the doctrine of the church. And herein, to my apprehension, consists the grand distinction between Church-of-England Catholicity, and foreign Protestantism. Our church, indeed, asserts the interpretation of Scripture,

primarily deduced from Scripture itself, respecting the great Catholic verities: but she asserts it, as deduced by the consent of the Catholic Church, especially in the first four councils. To this interpretation she adheres; and while she encourages all her capable members to study the Scriptures for themselves, explaining Scripture by Scripture, it is always under the express provision, that they never so interpret that Scripture, as, in matters of faith, to contradict this ancient and established interpretation drawn from catholic consent. And if it be said, that, in their subsequent confessions, (subsequent, I mean, to the Protest of Spire,) the Foreign Churches profess a certain qualified respect for that consent, it must be observed, that such professions are strongly at variance both with the letter and the spirit of that Protest; and it may as well be intimated here, that, in my next letter, the value of those professions will be called in question. Nor can greater weight be allowed to the probable argument, that the Protestant Churches claimed and exercised the power of defining articles of faith, and prescribing terms of communion. Ecclesiastical history, and living facts which will one day become the subject of ecclesiastical history, afford but too melancholy, though, at the same time, most instructive evidence, how possible it is to infringe such articles of faith, and evade such terms of communion; a natural consequence indeed, where the churches began the inquiry *de novo* for themselves; and where individuals were taught to institute a similar inquiry, according to the doctrine of the Protest, not only without consulting the sense of antiquity, but, as it would seem, at the very least, in contradistinction to the duty or the usefulness of any such consultation.

The objection urged in the Appendix against the rule, as *unlimit-*

edly maintained in the Protest of Spires, ALBIUS resolves into two heads:—1. It leaves individuals to their own guidance, in the interpretation of Scripture, unassisted by the results of antecedent investigation. 2. By making plainer passages a standard of construction for the more obscure, it would despoil Revelation of all its specific richness, and leave it nothing beyond its simpler and ordinary elements. I accept this abridged form, as very competently expressive of my meaning; and, on each of these heads, I will endeavour to meet the observations of your able correspondent.

ALBIUS conceives, that the rule neither is, nor can be, liable to the first objection; inasmuch as, "to make room for this objection, every individual must not only study Scripture for himself, comparing one part of it with another, but he must work purely alone, discarding all commentary, all exposition, all annotation, all discourse, either written or spoken, ancient or modern." It is most willingly conceded, that, to make room for the cited objection against naked self-interpretation, not as a principle, but as a practice, this monstrous practical absurdity would be an indispensable pre-requisite. It will be recollected, however, that, in the Appendix, the objection is brought, not against the practice, but against the principle. The words there employed are the following: "Supposing it once established, that holy Scripture is to be interpreted exclusively from itself, what, in the nature of things, is to follow, but that the inquirer of the nineteenth century is to begin and end, where the inquirer of the first century began and ended?" This I did mean to represent; and this I am still obliged to think would be the necessary consequence, if each individual were immediately to derive his religion from the Bible alone. And that this consequence has not followed

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must be traced, not to any prophylactic virtue in the rule itself, but to a provision in the constitution, both of human nature and human society, which renders the strict and exclusive observance of such a rule absolutely impossible. No man ever did, or ever could, come to the study of Scripture, without previous notions, imbibed from external sources; which previous notions, more or less palpably, must become to him principles of interpretation: and no man deliberately perseveres in the study of Scripture, unmoved by impulses more or less consciously received from a system of external agency; from the society in which he lives, from the books which he reads, from the religious teacher whom he hears, or from the religious community to which he belongs. And hence, it is tolerably clear, that, in the course of individual study, Scripture never can be strictly and exclusively interpreted by Scripture alone. This moral impracticability, however, of close adherence to the rule of naked self-interpretation, does not preclude us from examining the natural consequences of that rule, could it be carried into effect;* and the fact,

* To combat an *impracticable* rule, may seem akin to fencing with a shadow. Let it, however, be remembered, that the attempt to carry this rule into practice has been fraught with the most deadly consequences. In the kingdom of Grace, we are exhorted to aim continually after unattainable perfection: *Be ye therefore perfect, EVEN AS your Father which is in heaven is perfect.* It might be worth considering, whether, in the antagonist empire, there may not also be a continual reaching after unattainable perversity. SOCINUS once boasted, that, in a particular controversy, "he had no teacher but God, and the Scriptures;" *Deum tantummodo præceptorem habui, Sacrasque Literas.* He would then willingly have added, that, "in the universal range of theology," *universâ ipsâ divinâ rerum scientiâ*, he had "no master whatever," *nullum prorsus magistrum.* But truth wrenches from him the mortifying avowal, *that he had a master*; that he had profited, both by the oral instruction

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that its legitimate consequences are practically unattainable, might furnish its opponent with an additional argument, not widely differing from the *argumentum ad absurdum*.

It is, most truly, not in a spirit either of subtlety or trifling, that I have advanced these last observations. Two paths lay before the writer of the Appendix: either to deny the possibility of exclusive self-interpretation; or, for discussion sake, admitting the possibility, to expose its mischievous effects: the latter path was preferred, as well because it leads him who chooses to grapple with the subject, more completely into its moral fastnesses, as because it seemed most likely to bring rigid self-interpretationists within full view of the deformity of their own system.

The remaining matter connected with the first objection to naked self interpretation, may be disposed of in a very few words. ALBIUS, quoting by way of sanction, the authorities of the Confession of Wirtemberg, and of Bishop Jewel,* con-

and the written commentaries of his uncle LELIUS. See his Epistle to *M. Squarcialupus*; *Oper.* tom. i. p. 362. It is curious to observe, how elaborately, and yet how unsuccessfully, *Doctor Toulmine*, in his *Life of Socinus*, pp. 156, 157, endeavours to diminish the theological obligations of the nephew to the uncle. He is abundantly careful to keep out of view the decisive quotation just referred to.

* I will confess myself unable to discover that either of these authorities are much to ALBIUS's purpose. In the Confession of Wirtemberg, students are directed, not to commentators at large, but to those who, "excited by the Divine Spirit, interpret Scripture by Scripture." A vague direction, however, in despite of its studious limitation: for what student may presume to decide, that the commentator to whom he applies was really excited by the Divine Spirit?—unless, indeed, it be taken for granted, that ALL who profess to inter-

tends, that, "considering this as the chief, or even as the cardinal, rule of scriptural interpretation, that Scripture is to be explained by Scripture, still we may and should employ *all* the helps from human intellect *that we can find*." The passage thus abridged, it is hoped, with all fairness to your correspondent's meaning, demands a little weighed reflection. To the union

pret Scripture by Scripture are so excited: in which case, it is obvious, we shall have the Divine Spirit interpreting the same Scripture-passages, not only in different senses, but in senses diametrically opposite. The passage of Bishop Jewel seems still less in point. It is by no means to all the helps from human intellect that we can find, it is certainly not to an indefinite extent, that the good Bishop would have us wander for instruction. He directs us, on the contrary, to "THE DISCRETION AND WISDOM OF LEARNED FATHERS." And who these wise, discreet, and learned fathers are, we learn from his context, in the very chapter and division to which ALBIUS refers. "*You know right well, we despise not the authority of the holy fathers, but rather, in this selfe-same place, have alleged together S. Augustine, S. Hierome, and S. Ambrose, three of the most ancient and approved fathers: and throughout the whole discourse of this apology, in the defence of the catholike truth of our religion, next unto God's holy word have used no proof or authority so much, as the expositions and judgements of the holy fathers. We despise them not therefore, but rather give God thanks in their behalfe, for that it hath pleased him to provide so worthy instruments for his church, and therefore, we justly reprove you [the Papists] for that so unadvisedly, and without cause, ye have forsaken the steps of so holy fathers.*" Shortly after follows the passage cited by ALBIUS. Much more might be adduced from this very chapter and division, as well as from subsequent divisions of the same chapter, to shew, that, throughout this whole context, Bishop Jewel had no other kind of exposition in view, than the writings of the fathers of the church. See *Def. of Apol.* part I. ch. ix. div. 1, &c.—Whether such a context be favourable to the doctrine of ALBIUS, or to the doctrine of the APPENDIX, it remains for candid readers to determine.

of the most sedulous and respectful scripture conference and collation, with the most enlarged and liberal use of the accumulated and progressive stores of sacred literature, there can assuredly be opposed not even the shadow of objection. But, even supposing the best and purest intentions in the biblical student, I conceive that something more is needful to his preservation from dangerous, perhaps from fatal, error. The want of this additional something is scarcely supplied by the succeeding words of ALBIUS:—"Without at all sacrificing the principle of self-interpretation as our cardinal guide, we may profit, *even to an indefinite extent*, from the antecedent or concurrent investigation of the wise, the learned, the studious and the pious." I will own myself somewhat jealous of this "indefinitely extended profit, from all the helps that we can find." I will confess my fears, that among the weighty volumes of the wise, the learned, the studious, and the pious, and among the lighter essays of those for whom it might not be difficult to find more appropriate epithets—(a class of writings, this last, which I am sure ALBIUS would reprobate, but which, I am equally sure, his unrestricted rule would multiply)—I will confess my fears, that, amidst such a miscellaneous gathering of commentators, the honest, but defenceless, student might be hurried far beyond the precincts of our holy faith. To the rule, therefore, that *Scripture is to be interpreted by Scripture*, I could wish to see invariably annexed another rule,—*quod semper, quod ubique, quod ab omnibus*;—a rule, subordinate, indeed, and subsidiary, to the paramount authority of Scripture; but which, if wisely studied, and faithfully applied, will protect us alike from the wanderings of private fancy, and from the deceptions of

those who would entice us into various labyrinths of "erroneous and strange doctrine."*

The next point to be re-examined is the *second* objection to the self-interpreting rule of the Protest of Spire; namely, that by making plainer passages a standard of construction for the more obscure, it would despoil Revelation of all its specific richness, and leave it nothing beyond its simpler and ordinary elements.

In considering this branch of the subject, some misconception may possibly be removed, and some embarrassment avoided, by inviting attention to the following particulars:—That objection was made to the rule, as announced in the Protest, without qualification or restriction, and, at the least, in contradistinction to church authority; that objection was made to the rule, not as it may and ought to be applied, in combination with "a reverent attention to catholic consent,"† but, as it might be

* "The perfection of Scripture is a point allowed, and is no part of the question between us: the main question is, how we may be sure of reaping the full *benefits* of that perfection; whether with the light of antiquity before us, or without it.—It might be shewn, that those who have least indulged their own fancies, but have adhered *strictly* to antiquity in the prime things, have done most honour to the perfection of Scripture, and have kept *the rule of faith* entire." WATERLAND *on the importance of the Trinity*, pp. 395—397. Cited by Doctor VAN MILDERT. *Bampton Lect.* p. 342. The whole context of Dr. W. which it was unnecessary for Dr. V. M. to adduce, may be consulted with advantage.

† See Jebb's Appendix, p. 367. It is with peculiar gratification, that I find this language sanctioned by the following weighty authority: nor can I refrain from expressing my fervent hope, that such doctrine may long characterize the divinity chair of OXFORD. "But, while our church is thus careful not to set up her authority as an unerring standard of truth, she omits not to testify her deference to the judgment of

abused, and has been abused, in a manner foreign from the practice of all orthodox antiquity; and lastly, that objection was made to the rule, not only as announced in the Protest, but as since unhappily elucidated, by the practical commentary of Ultra-Socinian heresies inculcated from the chairs of foreign professors, and the pulpits of foreign theologians. These particulars may not, indeed, have been precisely laid down in the Appendix; but, with very slight attention, they may be collected from it: and, with these particulars in view, it was thought not merely allowable or expedient, but a bounden duty, to set forth the extreme danger of the unrestricted rule, by an exhibition of its worst consequences; consequences, assuredly, not theoretic; and which it is my purpose hereafter to exemplify, by references to the most popular works of the modern continental school.

Having submitted this explanatory statement, I proceed to consider the further animadversions of ALBIUS. He conceives, that "the second objection involves two propositions, neither of which it is very easy implicitly to adopt: *first*, it implies that a clear passage can properly be employed to explain the doctrine contained in an obscure one, only when both treat of the same thing, and mean to propound the same, or nearly the same, truth: *secondly*, it implies, that an identity of subject-matter between a plain and an obscure passage does seldom or never take place, and therefore cannot be assumed to exist, without leading to error."

After the most careful scrutiny, I can venture to pronounce, that the former of these propositions is not the church catholic, when it can be duly obtained. She every where shews her readiness to abide by that judgment, and to reverence it, in proportion to the evidence of its antiquity, and its uninterrupted continuance."—VAN MILDERT. *Bampton Lect.* p. 278.

either expressed or implied throughout the whole Appendix. So deeply, indeed, is this my conviction, that I am willing to adopt a proposition nearly its converse, almost in the precise words of my opponent; namely: "That a difficult passage may often be explained by means of a simpler one, when both passages do not contain the same doctrine, and even when the plainer, [I will add, even when the obscurer passage] does not contain any doctrine at all." The cases truly are innumerable, and the classes of circumstances could not easily be reckoned, in which passages either totally or partially differing in their subject-matter may give and receive mutual elucidation. A few of those classes, however, may be intimated, were it only for the purpose of removing any misconception which may have arisen on this head respecting the views of the Appendix, and its writer. The meaning, then, of words and phrases may be settled, difficulties in grammatical construction may be removed, figurative language may be elucidated, historical allusions may be opened and verified, by the careful and judicious collation of texts, which, in their leading purpose, have little or no similarity or relationship to each other. This admission might, with perfect consistency, have been made in the Appendix; but surely its absence may be pardoned, on the simple ground that no man of common sense, or common information, even slightly versed in the study of Scripture, could be supposed so ignorant as not to know, or so extravagant as not to apply, these first principles of hermeneutical theology. The truth is, that, however imperfect in its execution, the Appendix aimed at higher matters; and, in the branch of it now under consideration, the aim was to guard against the unqualified, irregular, and licentious application

of a rule which requires much caution, even in its most legitimate use,* to cases almost, if not altogether, beyond its lawful sphere of operation.

The *second* proposition deduced by ALBIUS from the second objection urged in the Appendix, against the rule of naked self interpretation, now remains to be considered. The objection, it will be recollected, was, that by making plainer passages a standard of construction for the more obscure, this unrestricted rule would despoil Revelation of all its specific richness, and leave it nothing beyond its simpler and ordinary elements. The remaining proposition deduced by ALBIUS from this objection, as urged in the Appendix, is, "That an identity of subject-matter between a plain and an obscure passage does seldom or never take place, and therefore cannot be assumed to exist, without leading to error."

From the maintenance of this proposition, I do not shrink; and the office of maintaining it, for the present is both brief and easy, since your able correspondent has brought forward no example, and, to my apprehension, no argument in favour of the strict identity between clearer and obscurer passages of Scripture. The words used in the Appendix are the following: "It is obvious, that, in the sacred word, different degrees of clearness and obscurity, can have arisen only from the various nature of the subject-matter." The truth of this position may be supported in the following manner: an obscure passage occurs to me, for example, in the writings of St. Paul. I recollect a plainer passage, apparently of a similar character. The obscure passage, and the plain passage, must

present, at least, a verbal difference; otherwise, they would be identically the same, and must consequently be equally clear, or equally obscure. A verbal-difference, then, being granted, it is certain, that either the obscure passage must contain some expression not included in the clear passage, or the clear passage must contain some expression not included in the obscure one. But, as the sacred writers never express themselves at random, never write without a clear conception of what they mean, and, at least, a competent power to do justice to their meaning, it follows that each expression must have its value; that is, must be the representative of some portion of subject-matter; and consequently, between these two passages, one of which does contain and one of which does not contain a certain expression, there must exist a difference of subject-matter. The generic subject, indeed, may be the same, but the specific subject must be diverse. This reasoning, I apprehend, may be justly and safely generalised; and, in the vast majority of profound passages, it will probably appear, that the specific differences, far from being subordinate and trivial, constitute, in fact, the grand and leading features. Nor, let it be said, that the difference may be purely verbal; that, in the obscure passage, an obscure expression may occur, while, in the plain passage, an equivalent though plainer expression may be given. On close inspection, I am persuaded it will be found, that, almost invariably, the obscurity lies, not in *words*, but in *things*; and that, by accepting the plainer term as an equivalent for the more obscure, we should sacrifice the profound and peculiar truth, thus profoundly and peculiarly expressed, not from an arbitrary selection of obscure terms, but because no other terms could do justice to the meaning. It will be recollected, that when

* For a most wise, temperate, and impressive description and enforcement of this necessary caution, I beg leave to refer to Dr. Van Mildert's Sixth Sermon, *Bampton Lect.* pp. 115, 116, with the note upon that passage, pp. 334, 335.

St. Peter makes cautionary mention of the *δυσνοητα* of St. Paul, he refers the obscurity not, in any degree, to the language of the writer, but altogether to the intrinsic difficulty of the subject-matters.* In all such cases, then, I must still protest against reducing difficult texts to the level of plain ones. And, thus protesting, may I be permitted to sketch what I would recommend as a more safe and legitimate procedure? Let the serious student, in the first place, recommend himself to that Divine assistance, without which all human labour must be unavailing; then, let him study, with every grammatical aid, the words of the text itself; next, let him examine, with all imaginable diligence, the immediate context; afterward, let him collate both text and context with parallel passages, rather with a view to the discovery of specific differences, than for the purpose of melting down such differences in a vague, superficial, common-place agreement. These prime labours being finished, commentators may be usefully consulted; and lastly, the conclusion drawn should be most scrupulously brought to the test, not only of the analogy of Scripture, but of catholic orthodoxy, as established by catholic consent; in order, that, if needful, it may be re-considered and revised. Whoever thus examines difficult passages of Scripture, may occasionally and subordina- tely fall into error; but it is next to impossible, that, in any material point, he should err against the faith or the morality of Scripture and the church of Christ.

This defence, I would hope, may not prove altogether unsatisfactory; and,

* Καθως και ο αγαπητος υμων αδελφος Παυλος, κατα την αυτω διδασκαν σοφian, ηγραψεν υμιν, ως και εν πασαι ταις επισολαις, λαλων εν αυταις περι ΤΟΥΤΩΝ, εν 'ΟΙΣ εστι δυσνοητα τινα, α' οι αμαθεις και ασηρικτοι σβεβλυσιν, ως και τας λοιπας γραφας, προς την ιδia αυτων απωλειαν.

2 Pet. iii. 15, 16.

viewed in the light of the principles just laid down, I would also hope, that both ALBIUS and others of your readers may be induced to re-examine and re-judge a passage, which I will take the liberty of extracting from the Appendix.

"The clearer passages of Scripture will, in general, be those, which recognise principles deducible from Nature and Providence, without the aid of Revelation; and, by parity of reason, the obscurer passages will commonly be those in which pure matter of revelation is promulgated. If, therefore, it be adopted as the leading principle of interpretation, that the sense of the latter class of passages should be settled or limited by the sense of the former class, it may be reckoned upon, that, through the continual application of this rule, the appropriate and peculiar truths of Revelation will gradually be absorbed in mere natural verities. This result appears inevitable. For so long as there are any plainer passages to be resorted to, these, according to the rule, must be the standard for explaining any that are less plain: consequently, those passages, than which nothing can be plainer, must eventually be regarded as the virtual compendium of all: that is, in other words, the lowest level which is to be found, is, as much as possible, to be made the level of the whole."—*Appendix to Jebb's Sermons*, pp. 366, 367.

These consequences, it was stated, might naturally have been expected from the adoption of this levelling principle. It may now be added, that the apprehension will appear the more reasonable, when we consider the known tendency of human pride and vanity to reject every thing mysterious; every thing above the level of human discovery or invention. The actual realization of these consequences was also inferred from the general approximation of foreign

Protestantism towards a license worse than Socinian. This fact must be the subject of future consideration: mean time, the inference may, perhaps, be strengthened by the indubitable circumstance, that the earliest writers of the Socinian confraternity with Faustus Socinus at their head, put forward as their leading principle, the rule of naked self-interpretation. A fact so notorious, need not be elaborately proved. It will be sufficient to extract two brief passages; one from SOCINUS, the other from SLICHTINGIUS. "We should be most diligent," says the former, "in reading and weighing the books of the Old and New Testament, especially the latter; in which, if we discover any thing which is *every where* attested in the *clearest words*, and not merely in *one or two places*, nor in words which may have some obscurity, THAT we are to receive, without any the least doubt of its supreme truth; whatever we may read to have been constituted or received, in what may have been called the universal church of Christ."* "Towards the avoiding, therefore, of heresies," says the latter, "the single remedy is, to embrace those doctrines ALONE which can be confirmed by clear and open testimonies of Scripture; to reject whatever are not agreeable to them; and to interpret the more obscure passages of Scripture from the plain ones; not to involve the latter in darkness from the former."†

* "Nostrum est . . libros Veteris et Novi Testamenti, non modo constantissime retinere, sed etiam in illis præcipue vero in Novi Testamenti libris legendis et pensitandis diligentissimos esse. In quibus, si quid, non uno tantum aut altero in loco, neque iis verbis quæ obscuritatem aliquam habere possint, sed ubique clarissimis verbis contestatum deprehendimus, nihil prorsus est nobis dubitandum, quin id verissimum sit, quicquid, in universali, quæ dicta fuerit Christi ecclesia, constitutum aut receptum fuisse legamus."—SOCIN. *Tract. de Eccles.* opp. tom. I. p. 333.

† "Ad evitandas igitur hæreses, unicum

The principles thus explicitly laid down have since been abundantly followed up, and improved upon: it were devoutly to be wished, that their deleterious influence had been confined to Socinians professedly so called. And if, either in the Appendix, or in this imperfect paper, any counteractive principles may have been suggested or recommended, it is my sole regret, that the task has not been better executed; and my single wish, that more able and successful advocates may arise and plead the cause of our Catholic and Apostolic Faith.

And now, sir, for the present I will take my leave: relying upon your equity and candour that this defence will find a place in your pages; and that you will permit me, in another letter, to conclude my examination of the strictures of ALBIUS; an adversary so kind and courteous, that I cannot regard this discussion at all in the light of a controversy.

I am, Sir,

Your very obedient,
humble servant,
J. J.

Abington Glebe, Jan. 6, 1817.

FAMILY SERMONS.—No. XCVIII.

Psalm lxxiii. 28.—*It is good for me to draw near to God.*

THE writer of this Psalm was a man of inquiry and observation. He knew that a Divine Providence governed the world; but he found it difficult to reconcile his knowledge with his experience. He saw many things which perplexed him; and some occurrences there were which harassed his mind with anxious and painful reflections. But a further insight

remedium est ea tantum dogmata quæ clari et apertis Scripturæ Sacræ testimoniis confirmari possunt, rejicere illis non consentanea, et obscuriora Scripturæ loca ex dilucidis interpretari non his ex illis tenebras offundere."—SLICHTING. in 2 Pet. ii. opp. p. 356.

into the ways of God convinced him that his impressions, thus hastily formed, were vague and erroneous; and that those who consider the dispensations of Heaven as unjust or unequal, are blinded by their own ignorance. The Psalmist was taught to look far beyond the little incidents which had formerly so much disturbed him: he perceived that there is a God who governs the world; that the inequalities of his government exist only in appearance; and however prosperous may seem the lot of the wicked, and however afflicting the depression of the just, yet that the way of righteousness is the way of wisdom, and that the upright alone are the truly blessed. He gives it in the end as the deliberate conviction of his mind, "It is good for me to draw near to God."

In examining this passage, we may consider,

I. What is meant by drawing near to God; and,

II. The benefits which result from it.

There is a sense in which all persons may be said to be near to God; for "in him we live, and move, and have our being: he is about our bed and about our path, and spieth out all our ways." But the words of the text shew that there is something peculiar in the intention of the Psalmist; and that, in making this declaration, he proposed to himself to follow a path which is not universally trod. The expression is figurative; and the simple interpretation of the passage will best be deduced from attending to the figure. We are said to draw near to a person when we enter into his presence, or come into more immediate intercourse with him than we had hitherto possessed. Hence the propriety of this mode of speaking in relation to God. As there was one place where he condescended in an especial and peculiar manner to abide, so that the token of his presence was visibly seen, men were said to draw near to

him when they approached the habitation where his honour dwelt; and the priest who offered at the altar, or passed into the holy place, in this sense drew near to the Lord. The words, therefore, are naturally transferred in use to the adoration which he received, and to the requests of his worshippers. In the New Testament the phrase is adopted in a more extensive sense; and in this way it is used by the Psalmist as shewing a disposition to hold converse with his Maker, and, in the full meaning of the words, to walk with God.

Now in what way was this purpose to be effected, and what do the words imply?

They imply, 1st, That he would draw near to God in the service of devotion.

It does not appear that this Psalm was written by David; but there can be no question that the author of it was under the influence of the same Spirit which was found in the Singer of Israel. And who that reads the songs of that sacred penman can be ignorant of the zeal and ardour with which he gave himself to the service of the Lord? His whole heart was engaged in the duty. How many times did the solemnity of night bear witness to his devotion! How often did he raise his voice before the dawning of the day, and repeat his sentiments of praise in the evening, in the morning, and at noon! Thus did he draw near to God when none observed him, and in the retirement of his own chamber hold communion with the Lord. And with what alacrity did he go into his courts! How anxious was he to meet his God in the assemblies of his people, and to unite with all that loved and feared him in approaching to his footstool!

Some there are in every age, who draw near to God with their lips, while their heart is far from him: but what was the disposition of the Psalmist? When David

approached him, it was with integrity of heart. Under the teaching of the Holy Spirit, he had learnt to come before the Lord with an acceptable worship. He was conscious that he had entered into the presence of Him who is the Searcher of hearts; and his earnest prayer was, that he might be cleansed from every evil way. He came in the spirit of deep humility; for he felt and knew that the God whom he approached was glorious in majesty, and fearful in holiness; and that he was himself a sinful and guilty creature. He approached with filial fear, being persuaded that, like as a father pitieth his children, so the Lord pitieth them that fear him. He looked up to him with a feeling of hope, being assured that though he is high, yet hath he respect unto the lowly; and that he will hear the cry of his people, and will not reject their prayer. He lifted up his hands with cheerful dependence to the God whom he served, as the Author of his life, and the God of his salvation; whose will had called him into being, whose Providence had protected him, whose gracious promise was pledged to his support. Many there are who bend the knee, while the spirit is unbroken: they can make melody with their voice, when there is no melody in their hearts: they profess to praise God with unfeigned lips: they appear devoutly to solicit his protection and to entreat his forgiveness:—but how little in such cases is the mind affected; and how distinct from those feelings of hope, and love, and gratitude, which kindled the devotion of the Psalmist, are the dispositions of worshippers like these! It is the offering of the heart which God requires of all them that approach him; and unless the soul is engaged in his service, it is to little purpose that we profess to draw nigh to Him, for he will not draw nigh to us: by such prayers he will not be entreated.

Christ. Observ. No. 132.

2. It is further implied in the expression of the text, "to draw near to God," that we live continually in the sense of his presence, and in habitual dependence upon him.

The truth of this observation will appear by considering the general scope and object of the Psalm. The Psalmist had been considering the state of several persons, who lived according to the desires of their own minds, in utter ignorance of Divine things, and without any regard to the will of their Creator. They appeared to have set their affections upon the things of this life, and to have given themselves no concern about the Author of all their mercies. The whole of their conduct afforded evidence that they were habitually living in a state of alienation from God: they discarded him from their thoughts and seemed almost to forget his existence. The writer, on beholding their conduct, appears to reason thus: "I now see the characters of these men, and I perceive how utterly worthless are their pursuits. Let them follow their devices; let such as have no desire for better things accumulate earthly possessions, and forsake their God. It is good for *me* to draw near to him. As for *me*, I will serve the Lord: my hope and my trust shall be reposed in Jehovah: I will live in the constant recollection of his presence, and in the conviction of his faithfulness." This was the rule which he determined to follow through life. He knew that he was in no respect exempted from the afflictions of mortality, nor the temptations incident to the righteous. But the principle of faith implanted in his mind, was a triumphant principle: and as often as his heart might be depressed and his spirits ready to sink within him, we may still be assured that he cherished the reflection, "It is good for me to draw near to God. In him alone will I place my dependence: and whatever

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be the dangers or calamities of life, under the shadow of his wings will I hide me, till this tyranny be overpast." "I have set the Lord always before me." Such was the disposition of the Psalmist, and such also was the practice of St. Paul. "The life which I now live, I live by the faith of the Son of God, who loved me and gave himself for me." He stood upon holy ground, and all the circumstances of his eventful course were unable to shake his confidence.

II. The Psalmist not only expresses his intention thus to draw near to God in the service of devotional worship, and in the daily habits of his life, but he declares, that it was *good* for him to do so. We proceed, therefore, in the second place, to consider the benefits which result from it.

First, It is a service of delight.

What other subject has given rise to so many and such lofty testimonies of heart-felt exultation as the service of the Lord? Whenever he turns to this topic, the sacred writer seems almost to be carried beyond his own powers of description. We have only to open the Book of Psalms, and we shall find evidence of his delight in every page. "I will praise thee, O Lord, with my whole heart: I will shew forth all thy marvellous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High." "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord: my heart and my flesh crieth out for the living God. Blessed are they that dwell in thy house; they will still be praising thee!" "A day in thy courts is better than a thousand; I had rather be a door-keeper in the house of my God, than dwell in the tents of ungodliness." "Lord, what love have I unto thy law! all the day long is my study in it." "Thy testimonies are my delight and my counsellors: thy law is my delight." We do not cite

these passages as descriptive of the character of the Psalmist alone: wherever there is a mind rightly disposed toward God, wherever there is a heart which habitually draws near to him, *that* mind will also rejoice in his service, that heart will be glad in his salvation. We find the same spirit in the Apostles of Christ: we discover it in those that followed them: and If we have no experience of a similar nature in the sacrifice of prayer and thanksgiving, or while meditating on the word of the Lord, it is too plain an indication that, as we want the spirit of these holy men, so we are destitute of their principles: we are far from God. The Psalmist did not make his feelings the test of his religion: but he walked in the society of his God, and rejoiced in this communion; his disposition was suited to the service: he drew near to God, and he was glad to do it. Nor did he delight only in the service of praise: he delighted also in the statutes and commandments of the Lord.

It is good to draw near to him, in the *second* place, because it is a service of profit.

It has its benefits in relation to both worlds: it is valuable for the present life, and it leads to eternal glory.

In the beginning of the Psalm the writer describes himself as being much surprised at the prosperity of the wicked. He saw that they had health and strength, and abundance of the comforts of life, while many of the righteous were overwhelmed with trouble. He was ready to exclaim, "Verily I have cleansed my heart in vain, and washed my hands in innocency: for all the day long have I been plagued and chastened every morning:" but when he went into the sanctuary of God, then he understood the end of these men. He found that all their riches and prosperity were of no real service: for "lo! they that are far from thee shall perish. But it is good for me

to draw near to God." I find that this is the way to lasting prosperity: I see that by these means I shall have the benefit of the wisdom which is withheld from the wicked, "for he shall guide me by his counsel:" and I shall receive of that God whose service I have chosen, durable riches and righteousness.

If we should demand, what are the *immediate benefits* of this intercourse with Heaven: they are to be seen in all the communications of the Holy Spirit; not merely in external guidance, but in that devotion of the heart, in that purity of principle, in that elevation of character, which distinguish the people of God. If it be good to derive strength from the Lord; to be furnished with all might in the inner man, so as to be victorious in the day of trial; this is the privilege of them that draw near to him: "they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

If it be good to have an abiding sense of the Divine presence, to behold by the eye of faith Him that is invisible, to dwell upon the perfections of his nature, to catch some resemblance of his image, and to be animated by those hopes and expectations which serve to raise this mortal creature above the regions of mortality; these also are the blessings and benefits bestowed upon them that draw near to God. Let us draw nigh to him, and he will draw nigh to us. And if God draw nigh to us, it is a pledge that he will give to us every blessing of which we stand in need, and that no good thing will be withheld from us.

The Psalmist points out, in two important particulars, the benefits resulting from this communion with God; one with relation to the present life, and one with reference to the future.

If there be a period when consolation is more especially needed, and the presence of Jehovah is most peculiarly to be desired, it is in the solemn hour when this earthly tabernacle is dissolving, and the spirit is upon the verge of the eternal world. How valuable at such a moment is the favour of God! how welcome at that hour must be the light of his countenance to the departing soul! It is upon that moment that the Psalmist fixes, as offering the best and brightest evidence of the happiness of those who draw near unto God. He speaks with the devotional elevation of one whose energies were all absorbed in the love of his Divine Protector; who felt that heaven itself would cease to be a place of happiness, if that countenance should be withdrawn which enlightens the chamber of death! "Whom have I in heaven but thee? And there is none upon earth that I desire besides thee. My flesh and my heart faileth, but God is the strength of my heart and my portion for ever." With the last struggles of mortality he connects the entrance into life: his heart is strengthened, in the decay of nature, by that God who is waiting to receive him to the arms of his mercy and to be his everlasting portion.

And is it not good, then, to draw near to God? Is it an object of desire to be relieved from misery and pain, to be delivered for ever from the touch of evil, and to be blessed in eternal felicity? Is it the wish of our minds, to be released from the fear of death, to finish our course with joy, and to have an abundant entrance into the kingdom of our Father—to walk in his heavenly courts, and to dwell in his glorious presence? This is the sure reward of them that seek him: this is the portion of those that draw near to God; he will bless them in time, he will bless them to all eternity.

This subject may be made useful

to us by leading us to examine the state of our souls, and the nature of our religious services. Does He who searcheth the heart and trieth the reins, discover in us those principles, and that sincerity of devotion, which the Psalmist possessed? Would not many blush with shame if the thoughts and inclinations which distract their minds, even in the hour of solemn worship, were exposed to the view of each other? In what light, then, will our service appear to the Searcher of hearts, to whom all desires are known, and from whom no secrets are hid? Consider the qualifications required by the Apostles of Christ, in those that draw near to the Lord. They are to approach him with a lively faith in the Saviour of sinners, with deep humility and contrition of soul; they are to humble themselves in his sight, that he may lift them up; and they are to be sincere and upright before him. If we come in a right spirit, we have every encouragement to approach the Throne of Grace. A new and living way has been consecrated for us by the death of our Saviour, so that we may have boldness to enter into the holiest by the blood of Jesus. Let us draw near, then, by that living way, with a true heart, in full assurance of faith. It is by Jesus Christ alone that we have access to the Father; by that Saviour to whom the Psalmist looked forward as the propitiation for sin, and in whom he believed as the Way, the Truth, and the Life. By nature and practice we are all afar off from salvation: but we are brought nigh by the blood of Christ; by his death, and passion, and mediation; and through faith in his name may we now be reconciled to God, and God to us.—Thus only can we be enabled to meet him in his ordinances, and to walk with him in the way of his commandments.

To such, then, as are strangers to the grace of God and to the mani-

festations of his Spirit, we would say, Seek ye the Lord while he may be found: seek him through the intercession of his Son: it is good to draw near to him; but it is a fearful thing to continue strangers to his love: to such he will declare, on the last day, "I never knew you: depart from me, ye workers of iniquity."

And to them that are travelling under the guidance of their Lord, and in the way of his appointments, I would address the exhortation, "See that ye walk circumspectly." Many circumstances will arise to tempt you back to the world, and to shake the steadfastness of your minds. This every Christian has found. The service on which you have entered requires you to be vigilant, and to persevere: but to do this, in all cases it is necessary to draw near unto God. If we could inquire of those holy men, who stood in the first ranks of the army of Christ, and had trial of bonds and imprisonment, and the extreme violence of bodily suffering, they would tell us, that although these things are in themselves not joyous but grievous, yet are they compensated even now by nearness of intercourse with God. His spirit helps our infirmities: his love comforts our hearts; and we rejoice to know that nothing shall separate us from his favour. And if, like some of the disciples of old, any of you should incline to walk no more with him, think what dangers you incur, and what privileges you abandon; how great and precious are the promises which you slight, and the blessings that you relinquish! The ways of Wisdom are ways of pleasantness, and all her paths are peace: she gives the promise of the life that now is, and of that which is to come;—the promise of all that can make life desirable, of all that can afford tranquillity in death, and happiness beyond the grave. Continue then to walk in the truth:

stand fast in the liberty wherewith Christ hath made you free : and then that gracious God whom you serve will vouchsafe to you his presence, will guide you by his counsel, and receive you to his glory. "Blessed is the people whose hope is in God : they shall walk, O Lord, in the light of thy countenance : in thy name shall they rejoice all the day, and in thy righteousness shall they be exalted."

To the Editor of the Christian Observer.

THE ambiguity of language is a common cause of controversy ; and a due attention to that ambiguity may often prove a cure for it. Thus the English word, "witness," signifies properly one who bears testimony in a court of justice. But, since the English law allows no one to attest what he has not seen, the verb, "to witness," soon came to acquire the sense of seeing ; and it has at length even monopolized that meaning ; while we express the idea of attesting by the phrase not of *witnessing*, but of *bearing witness*. The Greek word *μάρτυρ*,

however, seems to be liable to no such ambiguity, but signifies uniformly, not one who sees or looks on upon any thing, but one who bears testimony to it. Yet, because he is best qualified to bear testimony who has seen the thing which he attests, it can seldom happen that the words, *μάρτυρ* or *μαρτυρέω*, should occur, where the idea of seeing, or being, as we say, an eye-witness, may not be connected with it. In all the passages cited by your correspondent VERAX, it would seem to me (and I am supported in this interpretation by all lexicographers,) that men are called *μάρτυρες*, simply because they are or may be required to bear testimony, although they are qualified to be called so by having seen the things which they testify ; and in Heb. xii. 1, the controverted word can only refer, in this view of its meaning, to those persons whose history and experience have qualified them to attest the truth of those unseen and to us distant realities which are made present to our minds by faith. C. C.

MISCELLANEOUS.

To the Editor of the Christian Observer.

THE following extract is taken from an Account of the Life of the Founder of the English Methodists, contained in the First Number of the Correspondent, a work announced in your Literary Intelligence of last month. The facts recorded in it may be as new to many of your readers as they were to me ; but even those to whom they were previously known will not object to seeing them in your pages.

I am, &c.

S.

"No man was ever more suitably mated than the elder Wesley. The wife whom he chose was, like himself, the child of a man eminent among the

Non-conformists ; and like himself, in early youth she had chosen her own path : she had examined the controversy, between the Dissenters and the Church of England, with the utmost diligence, and satisfied herself that the schismatics were in the wrong. The dispute, it must be remembered, related wholly to discipline : but her inquiries had not stopt here ; and she had reasoned herself into Socinianism, from which she was reclaimed by her husband. She was an admirable woman, of a highly improved mind, and of a strong and masculine understanding ; an obedient wife, an exemplary mother, a fervent Christian. Her hus-

band soon attracted notice, by his learning and ability. Talents found their way, in that age, less readily into public, than at present; and therefore, when they appeared, they obtained attention the sooner. He was thought capable of forwarding the plans of James II. with regard to religion; and preferment was promised him, if he would preach in behalf of the king's measures. But instead of reading the king's Declaration, as he was required, and though surrounded with courtiers, soldiers, and informers, he preached boldly against the designs of the Court; taking, for his text, the pointed language of the prophet Daniel, 'If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king! But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.' When the Revolution was effected, Mr. Wesley was the first who wrote in its defence. This work he dedicated to Queen Mary, and was rewarded for it with the living of Epworth, in Lincolnshire. It was a large parish, containing about 2000 souls: but he found them in a profligate state; and the zeal with which he discharged his duty, in admonishing them of their sins, excited a spirit of diabolical hatred in those whom it failed to reclaim. Here, on the 17th of June, 1703, his second son John, the subject of my present letter, was born.

"The wretches who hated their pastor had twice attempted, without success, to set his house on fire: they succeeded in a third attempt. At midnight, some burning pieces of wood fell upon one of his daughters, and awoke her. At the same time Mr. Wesley, hearing a cry of 'Fire!' from the street, started. His wife was very ill at the time, and therefore slept in another room. Bidding

her and the two eldest girls go shift for themselves, he burst open the nursery-door, where the maid lay with five children: she snatched up the youngest, and bade the rest follow her: the three elder did; but John, who was at this time six years old, was not awakened by all this; and in the alarm, he was forgotten. By the time they reached the hall, the flames were all round them, and Mr. Wesley then found that the keys of the door were above stairs. He ran, and recovered them, a minute before the staircase took fire. When the door was opened, a strong north east wind drove in the flames with such violence, that none could stand against them. Some of the children, however, got through the windows, others through a little door, into the garden. Unable to do either, owing to the state in which she then was, Mrs. Wesley, after three times attempting it in vain, rushed through the flames, into the street, naked as she was, and escaped with some slight scorching of the head and face. At this time, the child was heard to cry in the nursery: until that moment he had not been remembered. The father ran to the stairs; but they were then so nearly consumed, that they could not bear his weight; and being utterly in despair, he fell on his knees, in the hall, and in agony recommended the soul of the child to God. John, mean time, who had been awakened by the light, ran to the door, and finding it impossible to escape there, climbed up upon a chest that stood near the window. He was seen from the yard: there was no time to fetch a ladder; but it was happily a low house: one man was hoisted up upon the shoulders of another, and was then able to take him out at the window; a moment later, and it would have been too late: the whole roof fell in; but it fell inward, or they must have all been crushed together. When the child

was carried into the house where his parents were, the father cried out, 'Come, neighbours, let us kneel down, let us give thanks to God! He has given me all my eight children; let the house go; I am rich enough!' This providential escape was ever remembered by John Wesley, through life, with the deepest gratitude. Under one of his portraits, there is the representation of a house in flames, with this motto: 'Is not this a brand plucked out of the burning?' "

To the Editor of the Christian Observer.

I AM an old man, and have lived to see great things; things which have been the joy and rejoicing of my heart. All the religious institutions which have fallen under my notice, tend to promote the glory of God, and the salvation of men; and to most of them have I been a contributor. It is not my intention, sir, to institute any comparison of their relative excellency: but certainly the British and Foreign Bible Society is one of the most important; and perhaps no society has met with such general acceptance, both at home and abroad. Nor is this matter of surprise, when we consider the simplicity of its plan, the magnitude of its object, and the blessings it has imparted to the poor as well as to the rich; to the captive as well as to him who is at liberty; to persons in work-houses, hospitals, and other mansions of sorrow and pain. There is, however, one department in which I suspect the want of Bibles is great: I mean, in inns, hotels, &c. &c. This first struck me when I was at a large inn in the West of England, between four and five years ago; and again, with still more force, when lately at an hotel and inn in London. I most devoutly wish that some plan were adopted for supplying these places with Bibles, for the use of the servants. Every one knows they are exposed to great temptations—have

very few means of religious instruction—and are generally obliged, from the nature of their employment, to neglect public worship. How important, therefore, is it that they should be furnished with an opportunity of reading the holy Scriptures! But I leave the matter to wiser heads, and am, Sir, yours,

J. A. C.

To the Editor of the Christian Observer.

It will be found, on the fullest inquiry which can be given to the subject, that the ROMAN CATHOLICS at large, and the JESUITS in particular, are merely parts of the same great aggregate. The head of the Catholic Church is, as it were, the centre of a system, round which those Catholics who are *not* Jesuits revolve in more regular orbits; while those who *are* Jesuits (like the comets of the solar system) describe more eccentric courses. The Jesuits, however, still derive all their heat and influence from the same source out of which the other members of the Catholic hierarchy are supplied in common with themselves. If the Jesuits, like the fiery stars of our system, occasionally cross the path of the Catholics, and threaten them with injury or destruction, it is not the less certain that both the Jesuits and the Catholics at large are constituent parts of one comprehensive circle, whose centre is at *Rome*, and whose circumference is *every where*. It is therefore to be expected that *until the Papal Church can cordially tolerate a Protestant state*, the JESUITS will still continue to be, what they have been from their origin, *the most active and formidable* of her agents, to whom she will look with confidence for the destruction or humiliation of those who either condemn her religious errors or oppose her political pretensions. No two descriptions of men could be more opposite to each other, in principles and conduct, than

the Pharisees and Sadducees of old ; yet they were alike enemies to real Christianity and its Divine Founder. In like manner, the Catholics proper, and the Jesuits, although in many things of very opposite sentiments and feelings, are yet *pledged to one common hostility with Protestants of every name* ; because they are equally agreed in asserting and maintaining such fundamental errors, both in religion and policy, as *Protestants* can never fail to *protest* against, so long as they retain any more than their name.

It will, perhaps, therefore, appear that, until POPERY shall lose her *intolerant character* (in which case she must cease to be Popery,) JESUITISM will have lost none of her PECULIAR DANGER.

The restoration of the order of Jesuits took place on the 7th of August, 1814, by a bull of the present Pope, Pius VII., which is well worth consulting : it sets forth the duty of the Pope "to employ all his power to relieve the spiritual wants of the Catholic world,"—recites the revival of the order in Russia in 1801, on the prayer of the EMPEROR PAUL, and in Sicily, in 1804, on that of KING FERDINAND : it then states that the Pope would "deem himself guilty of a great crime towards God, if, amidst the dangers of the Christian Republic, he should neglect to employ the aids which the special Providence of God had put in his power ; and if, placed in the bark of St. Peter, and tossed by continual storms, he should refuse to employ *the vigorous and experienced powers who volunteer their services.*" It then declares, that the Pope, "in virtue of the plenitude of apostolic power, and with perpetual validity, had decreed that the concessions made to the Jesuits in Russia and Sicily should extend to all his ecclesiastical states, and to all other states." All necessary powers are then granted to the present General

of the Society, "in order that the said states may *freely receive* all who desire to be, or shall be, admitted into the order ; and power is granted to the members to apply themselves to "*the education of youth, to direct colleges and seminaries, to hear confessions, to preach, and administer the sacraments.*" The several colleges, houses, and members of the order, and all who shall join it, are then taken under the protection of the holy see, which "reserves the power of prescribing and directing all that may be necessary to *consolidate the Society more and more ; to render it stronger, and to purge it of abuses, SHOULD THEY EVER CREEP IN.*" The Society and all its members are then recommended strongly "to temporal princes and lords, to archbishops and bishops, and to all persons in authority, who are exhorted and conjured, not only to suffer them to remain unmolested, but to see that they are treated with all kindness and charity." The apostolic constitutions of the founder of the order, Pope Paul III., and others, are revived in favour of the Jesuits ; and, in short, *they are placed in the same condition of privilege and power as they anciently enjoyed.* The bull is directed to be inviolably "observed in all future time, and that it shall never be submitted to the judgment or revision of any judge, with whatever power he may be clothed ; declaring null and void any encroachment on those regulations either knowingly or from ignorance." The bull of Pope Clement XIV. who abolished the order, is then expressly abrogated ! [*one infallible head of the church abrogating the decree of another infallible head of the church !*]—and it is lastly stated, that "if any one shall attempt, by an audacious temerity, to *infringe or oppose* any part of this ordinance, he will, thereby incur the indignation of Almighty God, and of the holy Apostles ! ! !"

The publication of this bull was followed by an act ordaining the *restitution of the funds which were the patrimony of the Jesuits, and making compensation for their confiscated property.*

The order of the Jesuits was founded by Pope Paul III., who by his bull, dated March, 1545, permits them to alter, annul, or revive, at pleasure, as times, places, and circumstances may require, their constitutions made, or to be made: and, in another bull, dated November, 1549, he sanctions the *despotism of the General*, by giving him *complete jurisdiction over the members*, and power over the funds of the Society, together with the privilege of sending any individual of the order *wherever he may please.*

The above statement is taken from the introduction to the "History of the Jesuits," lately published in 2 vols. 8vo. by Baldwin and Co.

C. J.

To the Editor of the Christian Observer.

THOUGH your pages are devoted chiefly to religious subjects, I trust you will not think a small part of them ill occupied by an attempt to call the attention of your readers to the practice of cleansing chimneys, by means of climbing boys. This practice seems to involve so much sin on one side, and so much misery on the other, that it seems impossible that any persons of common humanity, above all, that any "who call themselves Christians," should not rejoice in the opportunity of diminishing, and finally doing away the evil, by using and by recommending the new plan of sweeping chimneys by means of a machine. Were I not fearful of taking up too much space in your publication, I would mention some of the evils we inflict on friendless infants, and some of the crimes we encourage, by a continuance of the present system; but such of your readers as are un-

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acquainted with them, may find them detailed, in fearful array, in a short "Report of the Society for superseding climbing Boys;"* where they will also find the names and addresses of many chimney-sweepers in and about London who use the machine.

Very active exertions are now making by some great and good men, to promote the object of this Society; and there can be no doubt of their being crowned with success; but as publicity is of great importance, the introduction of the subject in your magazine may tend in no small degree to hasten the period when this reproach shall be wiped away: for such an appeal as this can hardly be so well directed as to the readers of the Christian Observer; to each of whom I would humbly and affectionately recal our blessed Saviour's declaration, "Forasmuch as ye did it to one of these little ones, ye did it unto me."

I am, &c.

A CHURCHMAN.

For the Christian Observer.

LINES WRITTEN IN SICKNESS, ON PS. XXX. 4, 5.

"Sing unto the Lord, O ye saints of his; and give thanks at the remembrance of his holiness. For his anger endureth but a moment: in his favour is life. Weeping may endure for a night, but joy cometh in the morning."

WHAT thanks I owe thee, Heav'nly Lord,
For all the wonders of thy word!
In ev'ry pang, in ev'ry fear,
I find the treasured comfort here.
Thy chast'ning anger soon is past;
Thy healing mercies ever last,
And with reviving influence shed
Eternal blessings on my head!

When penitence, in trembling mood,
Uplifts my streaming eyes to God;
And sins of ev'ry name and age
By turns my mournful thoughts engage:

* Sold by Baldwin, Paternoster-row; Hatchard, Piccadilly; Colburn, Conduit-street; and Wilson, Royal Exchange. Price 6d.

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Full soon awake, with cheering light,
Thy pard'ning mercies on my sight;
And the REDEEMER's name bestows
A "double" peace for all my woes.

When mov'd by sin, or cold neglect,
Thy stern rebukes my soul correct;
And, sore dismay'd, afflicted, tost,
I mourn thy secret presence lost:
Thou mark'st—thou "bow'st thy heav'n's
most high,"
And in "the darkness of the sky"
Reveal'st thy awful soothing voice,
And bid'st my sinking heart rejoice.

When deep affliction deals the blow,
And dries each source of bliss below;
No parent left, no offspring nigh,
To cheer or to partake the sigh:
Not long I mourn—The FRIEND above
Soon shews a more than Parent's love;
Dispels the momentary night—
He speaks the word, and "there is light."

When fever'd pain or anguish'd smart
In vain explores each healing art:
By night invokes the dawn, and then
Still restless woos the night again:
Yet on that dark, that ling'ring hour
Oft beams the Star of saving pow'r;
And soon, Thy deep intentions clear,
Health, youth, and gladness re-appear.

But when that stroke is nearer felt
For man's revolt by Justice dealt;
When, hanging on the faded cheek,
Chill dews the night of death bespeak:
O! then Thou bidst to faith arise
A purer Sun in brighter skies;
Life springs immortal from the tomb,
And morning wakes in endless bloom.

C. J. H.

To the Editor of the Christian Observer.

PERMIT me to offer you a few more
of the poetical effusions of the same
lamented friend, some of whose
posthumous lines have appeared in
your two last Numbers: they cannot
fail to be acceptable to your readers.
I am, &c.

S.

CANZONETTE.

'Tis sweet, when in the glowing West
The sun's bright wheels their course are
leaving,
Upon the azure Ocean's breast,
To watch the dark wave slowly heaving.

And oh! at glimpse of early morn,
When holy monks their beads are telling,
'Tis sweet to hear the hunter's horn
From glen to mountain widely swelling.

And it is sweet, at mid-day hour,
Beneath the forest oak reclining,
To hear the driving tempest pour,
Each sense to fairy dreams resigning.

'Tis sweet, where nodding rocks around
The nightshade dark is wildly wreathing,
To listen to some solemn sound
From harp or lyre divinely breathing.

And sweeter yet the genuine glow
Of youthful Friendship's high devotion,
Responsive to the voice of wo,
When heaves the heart with strong
emotion.

And Youth is sweet with many a joy,
That frolick by in artless measure;
And Age is sweet, with less alloy,
In tranquil thought and silent pleasure.

For He who gave the life we share,
With every charm His gift adorning,
Bade Eve her pearly dew-drops wear,
And drest in smiles the blush of Morn-
ing.

TRANSLATION OF AN ITALIAN SONNET

(Written upon the Summit of Plinlimmon,
a Mountain in Wales, by John Sargent,
Esquire.)

WITH pensive heart and trembling steps
I tread
These savage heights, with Alpine hor-
rors crown'd;
While eagles scream around their stormy
head,
And the hoarse torrents pour a solemn
sound.

'Tis awful! here no grovelling thought can
dwell,
Where all is vast, magnificent, and high;
I feel, I feel the ascending spirit swell,
Though faint the foot, and wearied be
the eye.

Ah! treacherous heart by earth-born cares
depress'd,
Why rove thy thoughts amid the sordid
throng,
Where sensual pleasures clog each vulgar
breast,
And gold and glory trail their pomp
along?

Oh! mount at length to Heaven on rapid wing,
There on thy native empyrean glow;
And blest with peace, and bright in endless spring,
Smile at the clouds that shade a world below.

PSALM XXIV. PARAPHRASE.

JEHOVAH's throne is fixed above,
And bright through all the courts of love
His Cherub Choirs appear:

Ah! how shall man ascend so high,
A feeble race condemn'd to die,
The heirs of guilt and fear!

Shall towering strength, or eagle flight,
Essay to win the sacred height
By Saint and Seraph trod?
That living light, that holiest air,
The guileless heart alone shall share,
The pure behold their God.

Yet think not that with fruitless pain,
One tear shall drop, one sigh in vain
Repentant swell thy breast;
See, see the great REDEEMER come
To bear his exiled children home,
Triumphant to their rest.

Even now from Earth's remotest end
Ten thousand thousand voices blend
To bless the SAVIOUR's power.
Within thy temple, LORD, we stand
With willing heart a pilgrim band,
And wait the promis'd hour.

Then high your golden portals raise,
Ye everlasting gates of praise;
Ye heavens, the triumph share:
MESSIAH comes, with all his train;
He comes to claim his purchas'd reign,
And rest for ever there!

PSALM XLII. PARAPHRASE.

PART I.

As panting in the sultry beam
The hart desires the cooling stream,
So to thy presence, LORD, I flee,
So longs my soul, O GOD! for thee,
Athirst to taste thy living grace,
And see thy glory face to face.

But rising griefs distress my soul,
And tears on tears successive roll:
For many an evil voice is near
To chide my wo, and mock my fear,
And silent memory weeps alone,
O'er hours of peace and gladness flown.

For I have walk'd the happy round,
That circles Sion's holy ground,
And gladly swell'd the choral lays
That hymn'd my great REDEEMER's praise
What time the hallow'd arch along
Responsive swell'd the solemn song.

Ah! why, by passing clouds oppress'd,
Should vexing thoughts distract thy breast?
Turn, turn to Him, in every pain,
Whom never suppliant sought in vain;
Thy strength, in joy's extatic day;
Thy hope, when joy has pass'd away.

PART II.

O GOD! my heart within me faints,
And pours in sighs her deep complaints;
Yet many a thought shall linger still
By Carmel's height and Tabor's rill,
The Olive Mount my SAVIOUR trod,
The rocks that saw and own'd their God.

The morning beam that wakes the skies,
Shall see my matin incense rise;
The evening Seraphs as they rove,
Shall catch the notes of joy and love,
And sullen night, with drowsy ear,
The still repeated anthem hear.

My soul shall cry to thee, O LORD,
To thee, supreme incarnate WORD,
My Rock and Fortress, Shield and Friend,
Creator, Saviour, Source, and End;
And thou wilt hear thy servant's prayer,
Tho' death and darkness speak despair.

Ah! why, by passing clouds oppress'd,
Should vexing thoughts distract thy breast?
Turn, turn to Him, in every pain,
Whom never suppliant sought in vain;
Thy strength, in joy's extatic day,
Thy hope, when joy has passed away.

PSALM CXXIII. PARAPHRASE.

LORD, before thy throne we bend,
LORD, to thee our eyes ascend;
Servants to our Master true,
Lo, we yield the homage due;
Children, to our Sire we fly,
Abba, Father, hear our cry!

To the dust our knees we bow,
We are weak, but mighty Thou;
Sore distress'd, yet suppliant still
We await thy holy will:
Bound to earth, and rooted here,
Till our SAVIOUR GOD appear.

From the Heaven's, thy dwelling place,
Shed, O shed, thy pardoning grace,
Turn to save us:—none below
Pause to hear our silent wo;
Pleased or sad, a thoughtless throng,
Still they gaze and pass along.

Leave us not beneath the power
Of temptation's darkest hour;
Swift to seal their captive's doom
See our foes exulting come:
JESUS, SAVIOUR, yet be nigh,
Lord of Life and Victory!

REVIEW OF NEW PUBLICATIONS.

A popular Survey of the Reformation and fundamental Doctrines of the Church of England. By GEORGE CUSTANCE, Author of *A Concise View of the Constitution of England.* Longman and Co. 8vo. pp. 571. Price 12s.

EVERY work connected with the "reformation" of religion, at home or abroad, derives, from its mere subject, considerable importance in our eyes. However indifferently executed, it at least directs the mind to a topic on which it can scarcely employ itself without advantage. It introduces us into a mine of incalculable riches, however ill calculated it may be to become our guide through all the depths and windings of it. If, therefore, the work of Mr. Custance had not, from its execution, any title to our respect and attention, still its subject would at least be a strong inducement to examine and to report upon it. We should, at the worst, give him the degree of credit which belongs to every author who turns aside from the frivolities of literature to its more solid and productive occupations—from its pasture of useless flowers, to its fields and storehouses of wealth and profit. But the fact is, that Mr. Custance has considerable intrinsic claims upon our attention. In the first place, the spirit in which he writes is excellent. He views this important subject with the depth and liveliness of feeling which belong to it. Whereas many modern writers, who have either professedly written on the subject, or whose history embraces this interesting period, have been able to take their survey of it with all the coldness of those who had neither part nor lot in the matter. Mr. Custance is alive to its importance—treats of it as, perhaps with

the exception of one, the grandest revolution which has ever taken place in the circumstances of man—as that moral force which is gradually, under a higher influence, regenerating the state of the world—as, in the language of the schools, that plastic soul which is silently moulding and quickening the dead mass of Popery and superstition into form and life. But it may be as well to let the author speak for himself, as to his design in the composition of this work; only assuring our readers, that he has completely redeemed the pledge given in this extract to the public.

"Notwithstanding the great variety of publications, in almost every department of knowledge, there still appears to be wanting a View of the Reformation and Doctrines of the Established Church, so compressed as to be suited to young persons and others, who have neither opportunity nor leisure for reading very elaborate works.

"A great book has always been considered so great an evil, that comparatively very few have had the courage to encounter the folios of Bishop Burnett; and even the Abridgment of his History of the Reformation is so prolix, and contains so many exceptionable passages, as to render it very unfit for juvenile reading.

"The present work having been written with a direct reference to the information of youth, on a very important part of our ecclesiastical history, the anxious parent may safely put it into the hands of his children of both sexes; as the author has carefully avoided the least allusion to any of those disgusting circumstances that were connected with the first stage of the Reformation. He has, however, endeavoured to select as many of the most interesting facts as may give the reader a general idea of the rise, progress, and final settlement of our present Protestant establishment.

"It happens, as it always will, that many of those who hold communion with the religion of the state, are totally ignorant both

of the nature and principles of the church to which they feel a sort of hereditary attachment; but can assign no better reason for belonging to it, than its being the religion which their fathers professed. The author has, therefore, taken a brief view of the lawfulness, expediency, doctrines, spirit, and utility of the Established Church, for the instruction of those who cannot consult more learned treatises on these different subjects. In doing which he has steered as widely as possible of controversy, and flatters himself that he has uniformly given his own opinions with a just regard to the right of private judgment in others.

"He begs to assure the reader, that he has stated *no facts* but what rest on the authority of Burnett, Hume, Milner, Gisborne, or other writers of equal credit." pp. 3-5.

To this account given by Mr. C. of his own work, we think it right to add, that it is written in a plain and unambitious style—that a calm and moderate spirit pervades its pages—that the work is not rendered unfit for the age for which it is chiefly designed by any perplexing or remote disquisitions—and that it is calculated, as it ought, to leave on the mind a very favourable impression of the authors of the Reformation, and of the church built by their labours and cemented by their blood in our own country. Indeed, by carefully ascertaining and developing the real spirit and doctrines of our Establishment, and by displaying the catholic temper, the mild wisdom, the calm energy, and the spirit of cautious discrimination by which its first fathers and the authors of its formularies were animated, it is likely to prepossess the young mind with the deepest veneration for it. If the Establishment be, as we unfeignedly think it is, worth retaining, it is desirable that it should be exhibited not merely through the cold and distorting medium of modern divinity, but surrounded by the glory of its earlier years. In comparing it, at the present moment, with other religious institutions, men are apt to make the comparison between these institu-

tions in their infant state, or administered by a few simple, zealous men, and the Establishment in her maturer years, and as become the religion of the multitude, and soiled by all the accessions and deposits of time, and circumstance, and human interest, and corruption. Now this comparison is obviously unfair. The rule may not be true, in its full extent, that "whatever is best administered is best;"—because some systems may be so radically corrupt that good administration may merely call into action the most mischievous energies——energies which were harmless only while inactive. It may merely rouse the sleeping lion. But this is certainly true, that the careful administration of a very imperfect system of manners and morals, by a few hands peculiarly interested in its preservation and integrity, may invest it with an undue pre-eminence over a nobler and purer system. A small congregation of separatists may be purer, for instance, than a whole community of churchmen, and yet the system of the latter be, on the whole, preferable for the support of national morals and the extension of national religion. The little pond in a man's own garden is usually kept neater in its banks, and clearer from weeds, than the mighty river which rolls through the adjoining meadows. And then also, as to the influence of time upon institutions: "Time (says Lord Bacon) is the greatest of all innovators." And certain it is, that the best human system, unless carefully inspected and diligently cleansed, gradually throws out many warts and excrescencies on its surface. Whoever, therefore, compares any thing that is new with any thing that is old, is tempted, upon a hasty survey, to prefer the former. But the more accurate examiner will often discover, that the splendour of the first is a mere Birmingham polish, and the dulness of the last the mere dust of neglect, veiling the most intrinsic

riches, and removable by the slightest care. It is on grounds such as these, and we have rather hinted at the subject than examined it, that we conceive it to be highly important to carry the young backwards in their examination of the religious system of our country—to lead them to the source, instead of fixing them on the wide and somewhat neglected banks of the descending stream. And such is the tendency of this production of Mr. Custance. The great work of Bishop Burnet, whose name and whose labours will always be precious to the lovers of candour, independence, and truth, is too bulky for the busy, the indolent, and the young. Not, indeed, that we would fall into the modern error of substituting abridgments for original and more copious works; because we believe that both our habits of labour and our progress in truth are endangered by the exchange. But many will have to do with nothing but essences. They will read nothing, if they do not read abridgments. And such persons will read with pleasure and benefit the work before us. We have certainly risen from it more grateful to Providence for the Reformation in general; and for that church in particular, which the Reformers have, as it were, hewn out of our native rocks, and have established on pillars, we trust, never to be shaken, amidst the mountains and valleys of our beloved country. We seem to ourselves to discover some flaws in the spirit and genius of the Reformers, and of the Reformation. We discover also some defects in that particular church which they have planted among ourselves. But, on the whole, we are disposed rather to admire than to complain; rather to thank the great Author of our blessings for what we have, than to allow ourselves in a restless, querulous, and ungrateful pursuit of unattainable good.

We shall now give our readers a single extract, taken at random, from the work of Mr. Custance; but sufficient, although but a part of his argument on the subject, to afford a specimen of his general style and temper. He asks,

“What are the *temporal* advantages for which we are indebted to the establishment of the Christian religion?”

From his reply to this question we select two particulars.

“*Civil liberty* is, doubtless, one, which Englishmen enjoy above all other nations, and which they have derived from their national religion. Whilst Popery enslaved the minds, it fettered also the bodies of men; and no one who is competent to take an enlarged survey of the subject, can deny that civil liberty has gradually increased in proportion as pure Protestant Christianity has been diffused. Previously to the Reformation, the royal prerogative was a principle so vague and undefined as to be a most dangerous weapon in the hands of a violent and capricious monarch; whilst the liberties of the subject were so circumscribed and obscurely ascertained, as to produce, during the reigns of many of our sovereigns, a collision between the prince and the people, which at length brought upon the nation the horrors of a civil war. But as the Scriptures became more generally understood, the unreasonable pretensions of rulers were discovered, and the natural rights of subjects more clearly perceived. The undisguised efforts, therefore, of James II. to re-establish a superstitious religion and a tyrannical government were soon found, by that misguided and arbitrary prince, to be ruinous to his authority. And the memory of the seven *bishops*, who, with such zeal, integrity, and firmness, refused to be the instruments of his insidious policy, ought to be had in grateful remembrance by every Protestant in the land. At the Revolution, principles were asserted and sanctioned by the whole *Protestant* Legislature, which placed our civil and religious liberties upon a basis which we trust, with the Divine blessing will never be removed. And the same benevolent sentiments which obtained for ourselves the civil privileges we enjoy, have at length triumphed over all ‘the works of the flesh,’ and constrained the British Parlia-

ment to 'proclaim liberty' to our poor African brethren." pp. 527, 528.

"Again, the national religion raises the tone of public opinion. Wherever the Romans carried their victorious arms, they left the religion of the conquered pagan nations undisturbed, and contented themselves with making their enemies tributary to them. But whence this apparently tolerant forbearance? It arose entirely from this circumstance; that the idolatry of those whom they had subdued did not interfere with their own. It mattered not who were the gods of the countries they vanquished, provided they did not molest the Roman deities and worship. But very different was the conduct of these restless and ambitious people, when they became masters of Jerusalem. There the inhabitants were treated with every possible cruelty; there the temple was profaned, and laid in ruins; there the God of the Jews was insulted and blasphemed. Why? Because the worship of Jehovah allowed of no homage to any other deity; because an acknowledgment of the God of the Jews must have overthrown all the altars of the empire of the world—Now this is precisely the case with Christianity. It strikes at the pride of man, and lays him in the dust. All the natural powers of his mind, therefore, are opposed to it. So that the establishment of it by law gives it a countenance, which at least obtains for it a bearing by thousands, who would otherwise think it an insult to their understandings to be entreated to listen to its melodious accents. Thus the rich and noble, thinking it no disgrace to attend on the worship of the state, are thereby brought under the sound of the Gospel, and made acquainted with those important truths of which they might otherwise never have heard." pp. 531, 532.

Having thus endeavoured to do justice to the respectable work of Mr. Custance, we trust we shall be pardoned if we touch upon a few topics connected with the Reformation, in general of great interest to ourselves, and to which the late aggressions of a pretty large class of writers have particularly directed our attention.

It might have been expected that the immeasurable benefits entailed upon society by the Reformation would have, in some measure, disposed every member of a Protestant community to judge with kindness

the character and proceedings of the Reformers. It might have been thought that no man could survey the rapid progress of liberty, literature, and freedom of opinion, during the three last centuries, without doing homage to the individuals who, under God, imparted to all of them this new and mighty impulse. But the fact has been otherwise. The religious zeal of the Reformers has cancelled in some eyes all their other excellences. And those who would have been canonized by some of these high priests of literature, as the reformers of letters and of national and political law, are depreciated or slandered as the credulous and bigoted constructors of formularies and creeds. Among the foremost in this host of assailants, is a certain celebrated Northern Journal. Its last Number contains an article of this kind, which it is not, however, our intention to examine. Happily the eyes of the public are now, generally speaking, opened on the religious character of that work. We shall, therefore, prefer noting down a few capital errors, or rather vices, in treating on the subject of the Reformation which appear to prevail in modern writers, and especially among the soi-disant philosophical school on both sides of the Tweed.

In the first place, then, we observe a most unmanly desire to depreciate the motives of Luther, and to under-rate his services to the great cause of the Reformation. Some of our readers, who are not extensively read in this controversy, may not be unwilling to inspect a brief collection of the imputations which have, at various times, been brought against the father of the Reformation. We give it as drawn up by a most accurate and impartial hand. Luther, then, has been charged with having struggled for ten years with his conscience, and at last become an Atheist—with having frequently declared, that he would surrender his share in

Paradise, if only he might live a hundred years delightfully in the world—with denying the immortality of the soul—with entertaining mean and carnal ideas about heaven—with having composed hymns in favour of drunkenness, to which vice he was greatly addicted—with having caused Amadis to be put into elegant French, in hopes of giving the people a distaste to the holy Scriptures—with not believing a word of what he preached—with having at his death desired to have Divine honours paid to his body. And that the scenes of his death might harmonize with those of his life, it is added, that when his grave was examined a few days after his decease, the body had vanished, and there issued from the tomb a sulphurous stench fatal to the bystanders.—Now we have inserted this catalogue to shew the modern traducers of this great and good man, that if they need the raw material for slander, there exist, as yet, unwrought masses of it which may be wrought up into a vesture as black and flaming as those of the Inquisition itself. Let them only dig deep enough, and they will find poisons as deadly as they can wish, without the trouble of any original combinations. The only possible means by which it is attempted to justify any of these, or indeed most of the modern imputations upon Luther, is by extracts from a little work published by one of his extravagant admirers, called the “*Colloquia Mensalia*,” or “*Table Talk*.” Now, even if some of those best informed on the subject had not denied the authenticity of this work, ought the idle report of some absurd guest at a dinner table to be set against the deliberate statements, the principles, and life of the author himself? There is a single quotation, to which, if indeed it is unknown to him, we should have been glad to call the

attention of Professor Stewart, when deciding on the authority of the *Colloquia Mensalia*. “*Impegit Luthe- ro quod Jobi etiam libro Divinam auctoritatem detraxerit, argumento è convivalibus ejus sermonibus de- prompto, at ludicro plane et calum- nioso; cum neque libri illius autor unquam fuerit Lutherus, neque eo vivente vel approbante editus sit.*” (Selden in Otis. Theolog. p. 489.) But to pass, from the source of these charges, to the charges themselves: one of the most frequent imputations against Luther is that of intolerance—and intolerance not merely of temper (for there we should not feel disposed to enter the lists in defence of some of our Reformers) but of principle. The charge is, that he denied to all others that liberty of opinion which he claimed for him- self. Now, if a foundation for this charge is sought in his conduct to the Anabaptists, let it be remembered, that he was, perhaps, the mildest of the more eminent Reformers to- wards that body; and, moreover, that in this particular case, religious and political opinions were so inti- mately blended that the blow aimed at the spirit of anarchy and blood- shed may be easily mistaken for an assault upon the freedom of religious belief. The Anabaptists were, in the strongest sense, revolutionists and anarchists: and neither church nor state, neither religion nor government, could have survived their final triumph. This, perhaps, is the strongest ground of attack up- on the tolerance of Luther. And if nothing more decisive can be alleged against his conduct, surely it is but fair to take into consideration his sentiments on these points as expressed in his familiar letters. “*I am backward,*” said he, to Lincus, who had questioned him on this point (heresy,) “*to pass a sentence of death, let the demerits be ever so apparent.*” On this

ground I am decidedly against capital punishment in such cases, and think it enough that mischievous teachers of religion should be removed from their places."—The opinion of the Dean of Carlisle will not be deemed of slight value upon this question, and it is thus delivered. (Vol. V. p. 498, Hist. of Church.) "At the same time, he took occasion to reprobate the cruel sufferings inflicted on the poor wretches by the persecutions of the ecclesiastical rulers, insisting on that grand distinction, of which this reformer never lost sight—that errors in articles of faith were not to be suppressed or extirpated by fire or sword, but confuted by the word of God; and that recourse ought never to be had to capital punishment except in cases of sedition and tumult. The blindness and darkness in which men are often left are in themselves (said Luther) a sufficient punishment." (Com. de Luther, II. xl. 12.)

In endeavouring to ascertain the causes of enmity in a certain class of writers, we discover one point in his conduct, which may, perhaps, serve to irritate such of them as adhere to a peculiar school in politics, too much, to allow them impartially to survey his excellences; we mean, his spirit of non-resistance, except in the last extreme, to established authorities. No fact of the history of this great man places him, in our judgment, on a higher pedestal of glory, than his conduct in this respect upon a particular occasion. When the vehemence of the Landgrave had nearly borne down the objections of John of Saxony to take arms against the head of the empire; when an army of twenty thousand men was raised to fight for the cause the reformer loved so dearly; when his affairs, without war, appeared to be almost desperate, and when many circumstances promised a successful war; Luther sacrificed at once his hopes, his desires, his anxiety for the Protestant cause, his interests with Christ. *Observ.* No. 132.

the Landgrave—to his love of peace, and loyalty, and good order. After urging many reasons why the elector should not take arms against the emperor, he heroically says, "I must repeat the protestation which I lately made before your highness at Altenburg, that we must quit this part of the country rather than be partakers of the infamy which will infallibly attach to your highness in the prosecution of unlawful hostilities." Such language may be ungrateful to some ears; but it harmonizes with the voice of Scripture, and of true magnanimity. Luther disdained to be found, where no Christian was discovered in the first ages of the Gospel, in the ranks of rebellion against lawful authorities.

On the whole, we have no hesitation in commending to our readers the example of one of the professed and most active enemies of Luther, in preference to that of some of his avowed friends. It is well known, that when the imperial army took possession of Wittenberg, the soldiery rushed forward, with the most indecent ardour to tear up the grave of Luther and disperse his bones. The emperor checked them with these words, "I war not with the dead." Perhaps, at that period, that better light of religion had begun to communicate itself to the mind of this ambitious monarch, which at a later period mingled with the shades of his superstition, and shed a sort of milder lustre over the last days of his turbulent life. At all events, may our contemporaries also remember that men of candour and honour "war not with the dead." Let them reason from facts, and not on hypothesis—and where the act is good, impute no unworthy motive to the agent who is not himself in circumstances to repel the charge. But we must turn from this ample field, to notice a second transgression of many of the writers on the Reformation.

The error to which we allude is that of ascribing the effects manifestly

wrought by the Reformation to other causes. Nothing, for instance, is more common than the assertion, that without the Reformation, or any change originating in religious motives, the "progress of knowledge" would "necessarily" have produced some such revolution in the opinions and habits of mankind. Nor are statements of this kind confined to the open or even the disguised enemies of religion. They are found in the mouths of its avowed friends. Not merely sciolists in philosophy, but distinguished philosophers, have fallen into this error. How surprising is it, for instance, to find in the pages of such a writer as Mr. Dugald Stewart, the following statement! "The Protestant Reformation, which followed immediately after, was itself one of the *natural consequences* of the revival of letters, and of the invention of printing."

Now although it is our intention, at no very distant period, to enter into an extended investigation of the highly important work from which this sentiment is quoted, we may, perhaps, be permitted to anticipate our future labours by asking, whether Mr. Stewart can really conceive that the Reformation is the natural offspring of the progress of human knowledge. These three propositions are perfectly obvious to ourselves;—that the Reformation was the work of religious principle—that nothing but religious principle was competent to effect a change as extensive as that accomplished by the Reformation—that the progress of the Reformation was not *materially* assisted by men of mere science or literature. Let us dwell for a moment on each of these points.

The first position—that the Reformation was the work of religious principle—appears to us to need little proof. We know that the most mercenary and even impure motives have been imputed to the chief authors of the Reformation. Mr. Hume,

for instance, tells us, that the Austin friars had usually been employed in Saxony to preach indulgences, and, from this trust, had derived both profit and consideration; that Arcemboldi gave this occupation to the Dominicans; that Martin Luther, an Austin friar, *resenting the affront put upon his order*, began to preach against indulgences, &c.—But it is enough to reply, first, that the sale of indulgences had not been "usually" confined to the Austin friars, for, till the year 1229, the Dominicans had exclusively sold them; that for fifty years before Luther, only the name of one Austin friar occurs as a vender of them; that, moreover, the sale of them was become, at the opening of the 16th century, too odious and unpopular for Luther to covet such an employment for his order; that such motives were never imputed to Luther, even by his inveterate enemies, Cajetan, Emser, Hogstrat, and Tetzl. Even this reply, however, is superfluous. Let any one seriously canvass the writings of the early Reformers, and they will at once perceive, that with them every other object was subordinate to religion; that literature and politics were mainly regarded in their bearing upon the interests of the Gospel; and that especially the grand fundamental doctrine of "justification by faith alone" was that around which they rallied—their "*articulum stantes aut cadentis ecclesiæ*"—the truth, in whose cause they were prepared to live and to die. The Reformers were doubtless eminent scholars—Luther especially (for Melancthon adhered to the Peripatetic school) made the first formidable assault on the philosophy of the schools, and thus paved the way for the future triumphs of reason and truth in moral and metaphysical inquiries;—but it cannot be questioned that religion prompted them to act, as well as guided them in action; that they followed not the dim and perishable

light of human science, but the star which conducted them to the presence of their Saviour. The counsel of Luther to Spalatinus, when the latter desired his advice as to the best method of study, agrees with this statement. "Read" (said he) "certain parts of Jerome, Ambrose, Augustin;" but "always begin with serious prayer, for there is no interpreter of the Divine word but its own Author....Read the Bible in order, from beginning to end."

But next let us turn to the second proposition—that nothing except religious principle could have accomplished the mighty changes effected by the Reformation. If any other principle would have been sufficiently strong, steady, and universal, what was that principle? Not the love of liberty, for the mere lovers of liberty sought it by a momentary burst of passion and tumult, and were heard of no more. Not the love of philosophy, for the self-called philosophers of those days were too busy with substances and accidents to think of reform. Not the love of letters, for the lovers of letters, with Erasmus at their head, preferred the repose or the laurels of the Vatican to the perils of the Protestant camp. And the fact is, that no other principle, but that which pursues its object in another state of being, could prepare men to sacrifice every thing in this. No principle, but that which is as intelligible and efficient with the low as the high, with the illiterate as the learned, was sufficiently vast, and vital, and energetic to quicken the whole mass of society, and to raise up, out of the dead stones of Popery, children of virtue and of truth. If historians and critics would, instead of speculating upon the character and views of the Reformers, study their spirit and genius in their own recorded sentiments, it would be seen, that religion, and religion alone, struck the rock, and poured forth the

streams of health and life upon the moral wilderness of European society.

But, once more, we have affirmed that men of mere science and literature cannot be considered as primary agents in this moral revolution. It cannot be questioned that the early works of Erasmus did much to expose the absurdities and corruptions of Popery. It was said, and justly said, that he laid the egg which Luther hatched. But let it be remembered, that no sooner had the incubation begun, than Erasmus repented of his temerity; and that his latter years were spent in cancelling his past benefits, in exposing the friends of the Reformation, in raking up every minute delinquency of his former associates, and displaying them to the world through the magnifying and distorting medium of satire and ridicule. Such was the nature of the service too commonly rendered by men of letters to the Reformation. They began by carrying a torch to detect the errors of Popery, and ended by thrusting it into the face of the Reformers. They loved reform while the reform was not to be extended to themselves. They promoted it while it promised them the patronage of the mighty. But when kings and popes erected their hostile banners, mere learning, like the Grecian orator, took refuge among the baggage waggons of the contending forces. Erasmus frequently sums up his reasons for not joining the Reformers with a sentence of this kind—"above all, I fear for learning." That fear, it is to be apprehended, swallowed up every higher principle.

But it is time that we should close this already extended article, by making a very few observations on a third point to which we have adverted; namely, that there is much disposition in a certain class of writers to undervalue the actual benefits of the Reformation. They admit, perhaps,

that the Reformation originated mainly in religious principle; and that nothing except religion can work any great revolution in the minds of men;—but they seem disposed to deny any such extensive benefits, as its advocates pretend, to have resulted from Protestantism. Few works could be more interesting than one which should trace the Reformation into all its consequences. We shall not, however, attempt to condense that into a few obscure pages which would easily occupy several volumes. At the same time, we cannot forbear to warn our readers against that limited view of the benefits of this great revolution which many modern writers are pleased to take of it. Let them first, for instance, survey its influence upon *religion*—in ridding us of idolatry, of Ave Marias, of masses, of auricular confession, of holy water, of saints and saintesses, of racks, and screws, and faggots, and Jesuits, and inquisitions, and works of supererogation, and penances, and flagellations, and works which justify us, and angels who pray for us—and in presenting us, instead of these, with a simple ritual, with the doctrine of justification by faith alone, and with the fountain of all true doctrine, the library of Heaven, the grand depository of truth and wisdom, mercy and holiness, the charter of our hopes and joys, the Book which the Lamb died to unseal, the very mind of God himself, the pure, the unsophisticated, the uncommented word of God—and, in it, with all that teaches the ignorant, cheers the miserable, strengthens the weak, and saves the guilty.—Let the examiner next survey the regions of *philosophy*, and behold the Reformation carrying to their funeral pile all the musty, foggy, immeasurable, innumerable folios of the schools, and substituting for them Bacon, and Locke, and their distinguished disciples. Let him next measure the influence of the Reformation in the department of *politics*—

and he will see the people, who, till now, had ranked with the beasts around them, raised, wherever pure Protestantism prevails, to the rank of immortal creatures; of creatures who can judge, and have a right to judge, of their rights and of their interests. Let him survey them not as once enlisted under the secret banner of a foreign potentate to thwart the designs of their lawful sovereign, or as exposed to the combined cruelty and extortion of both their own monarch and the pope—but as confederated with their sovereign for their common interest, and for the national good. Let the examiner remember, moreover, that these political benefits have not been confined to a change of principles, but to a change of political circumstances, in the nations of Europe, inferior in importance only to the former change. It was the Reformation, for instance, that reduced the enormous power of Austria, and created, and to a certain extent perpetuated, a balance of power amongst the various kingdoms of Europe. Since that period also, through every Protestant nation, sound principles of legislation, of commerce, of government, have begun rapidly to diffuse themselves; and a guarantee is obtained, under the blessing of God, for the future happiness of the world, by the wider extension of those principles on which its happiness depends. Let our examiner, after this, trace the effects of the Reformation on *knowledge*. Let him listen at one period, to the faculty of theology at Paris, declaring “that religion was undone if the study of Greek and Latin were permitted,” to Conrad of Heresbach recording the declaration of a monk, “that the new language called ‘Greek’ is the mother of all heresy—and that all who learn Hebrew instantly become Jews”—and contrast with this the many splendid gifts laid on the altars of literature by our English divines. Let him contrast with

Galileo in prison, our Newton and Barrow and Cotes and Maclaurin and Kepler and Haller and Milner. Let him call to mind that even the Jesuits, in their splendid edition of Newton, dared not assert the truth of propositions, the truth of which they themselves had unanswerably demonstrated, because the Pope denied them, and could only maintain that such *would* be the demonstrations if the Pope could possibly be mistaken; and compare, with this, the tolerant, generous, and most free spirit of Protestantism, the full and glorious immunities enjoyed by the meanest subject in the empire of science. Let him consider the almost universal proscription of the best books by papal interdicts—that Leo X. for example, prohibited all books translated from the Greek, Hebrew, or Arabic, whilst he threatened any one who should impugn the blasphemous poems of Ariosto; that even within a short time, and possibly up to the present moment, “Robertson’s Charles the Vth,” and “Smith’s Wealth of Nations,” have been interdicted in Spain—and contrast with this the freedom of the press in our own country. These, and to these a thousand such instances might be added, may serve to convince a candid inquirer that it is difficult to exceed the proper limits in displaying the benefits of the Reformation.

But we feel ourselves compelled to stop, and will only venture to state, in addition, our anxious hope and prayer, that the Reformation may not exist in name only among ourselves—that the great master principles of this mighty revolution may be steadily kept in view—that whilst we regard the Papists themselves with the eye of tolerance and charity, we may preserve the most unabated detestation of many of their tenets—that the spirit of religion may more and more animate and vivify our otherwise dead and useless forms—that no vagrant Papist, no hooded nuncio from the

Vatican, may be found among ourselves to dig up from its grave and restore to its lost honours a single papistical error—and that, if such should be found, there never may be wanting Luthers and Melancthons, to huddle these ghosts of Popery into their graves again, to exalt the standard of the Reformation, which is the banner of the Cross; and to perpetuate by their courage, and faith, and love, and zeal, those principles for which our ancestors burnt on the funeral pile, or bled under the axe of the executioner. To all this what true Protestant will not say—Amen?

An Essay on the Existence of a Supreme Creator, possessed of infinite Power, Wisdom, and Goodness, containing also the Refutation, from Reason and Revelation, of the Objections urged against his Wisdom and Goodness, and deducing from the whole Subject the most important practical Inferences. By WILLIAM LAURENCE BROWN, D. D. Principal of Marischal College and University of Aberdeen, &c. &c. 2 vols. 8vo. Aberdeen: Chalmers and Co. London: Hamilton. 1816. pp. iv. xvii. 342 and 383.

A Treatise on the Records of the Creation, and on the Moral Attributes of the Creator, with particular Reference to the Jewish History, and to the Consistency of the Principle of Population with the Wisdom and Goodness of the Deity. By JOHN BIRD SUMNER, M. A. 2 vols. 8vo. London: Hatchard. 1816. pp. xxvi. 326 and 392.

THERE are two opposite errors, into which the world is prone to fall, in regard to the evidences of religion. Some persons are apt to rest upon them, as though they constituted the religion, which they only prove; while others, who know more of religion, who have been educated in its principles and feel its practical importance, are liable to undervalue the evidences of those truths which form

the basis of their dependence and hope. Yet no reflecting person can doubt the infinite value of settling clearly the evidences on which his faith and his hope are founded. It was the confession of the pious and excellent Baxter, at the close of a long life, devoted sincerely and zealously to the service of God, that, while he had never felt much inclination to those sensual enjoyments which are the snare of thousands, he had sometimes been tempted to a total relinquishment of his faith, and to utter apostacy: and this he attributed to a deficiency of fundamental instruction in the plain evidences of Christianity. The necessity for such instruction seems to have been overlooked in his religious education; and the danger, to which so eminent a servant of our common Master was exposed in consequence of that omission, though happily he was preserved from its effects, ought to be a warning to all parents and guardians to lay the foundations of religion deep in the hearts of the rising generation, and to secure them well, lest the whole building should hereafter form an universal wreck through the intemperate haste of the builders.

Nor is it to be doubted, that other highly important advantages arise from a frequent study of the evidences of Christianity, provided we do not rest there. It is impossible to have the mind intently engaged in that occupation without enlarging its view of the wonders of creation and the beneficence of the Creator; which must necessarily be productive of some degree of awe and love, and tend to cherish those right affections in the heart which the business and bustle of the world, even of the religious world, are too apt to exclude or impair.

For these reasons, we gladly hail the appearance of the two works of which we intend now to give an account. The proposal of a prize for

such undertakings would seem to be particularly judicious; because few persons, and especially few of those who are most competent to the task, would naturally be led to such a work without a stimulus. Men's minds are more naturally occupied with those parts of a subject on which opinion is not settled, than with those on which their judgment has been formed. In proportion, therefore, as men have penetrated deeper into the heart of Christianity, they are less concerned with its evidences, and seem to be withdrawn from the consideration of them in the same degree in which they are competent to discuss them. Happy it is indeed, when a man, who, like Dr. Watts, has acquainted himself with every part of the Gospel, directs his talents to the assistance of tender youth in its first essays on the same journey. But the number of such men is so scanty, that we rejoice to see any means adopted which promise to augment it, but more especially when two such productions as those now before us are the result.

These valuable publications were written in consequence of the will of Mr. Burnett, who left a sum of money in the hands of trustees for the purpose of instituting two prizes; the one of twelve hundred pounds, the other of four hundred; for the best essays on the evidences of a Deity and the refutation of objections to his wisdom and goodness—as often as the funds, bequeathed for that purpose, should accumulate to a sufficient amount for the payment of the sums required.

As a Memoir of that extraordinary and benevolent character, is prefixed to one of these publications, we hasten, in the first instance, to give our readers an insight into it; and in doing this we shall avail ourselves of the sensible and interesting language of Dr. Brown.

“John Burnett, of Dens, Esq. was

born in Aberdeen, in the year 1729. The month and day of his birth have not been ascertained. His father was an eminent merchant in that city, and gave his son a liberal education, in the place of his nativity. In the year 1750, the son entered into business, on his own account, without any other fortune but that which, though a young man, he seems to have possessed in a distinguished degree—the *esteem, confidence, and support* of friends. For about that time his father had failed in his circumstances; not from any imprudence or misconduct on his part, but from a sudden, unusual, and, to him, most unfortunate decline in the prices of the articles of merchandize in which he dealt, while he himself was obliged, by contract, for a number of years, to purchase these articles from others at fixed and higher rates.

“This circumstance principally arose from the war in which this country had been engaged. It is, hence, evident that, if war produces, to some, temporary advantages, it is, at last, productive of equal evils, even to that class who have profited by it. Let our own times proclaim this awful truth. It is just, it is salutary, that this should be the case, in order to impress, even on those whose object is *gain*, a detestation of war, one of the greatest scourges of humanity.

“The business of the younger Burnett was that of a general merchant; but he was chiefly engaged in *fisheries and manufactures*. In the former of these, his father had also been much concerned, and from this circumstance his misfortunes chiefly arose. The son profited by the experience which he had acquired from his father's case. His success in business was certainly considerable, but exceeded not those expectations which might have been naturally entertained, when his application, prudence, and caution, in the conduct of his affairs, were considered.

“His parents were of the *episcopal communion*, in which it is most probable that he was educated, as far as related to his religious instruction. In his younger days, it is certain that he attended Divine worship in St. Paul's Chapel, of Aberdeen, which is connected with the Church of England, and whose clergymen are in the orders of that church. On some religious points, however, as commonly professed by most Christian communities, he entertained, in

more advanced years, certain doubts and scruples; nor could he fully assent to the public standards of any particular communion. For this reason, during many years before his death, he ceased to attend public worship, because he supposed that such attendance implied an unqualified and complete assent to every tenet which was professed by the religious community in whose worship he joined; and he could never bear the idea of assuming the *appearance* of a *profession*, the *reality* of which was not sanctioned by his *understanding* and his *heart*. In this notion, he seems to have resembled *Milton*, who abstained from public worship on account of his conceptions of Christianity, which he found realized in no Christian community, or church, existing in his days. Perhaps *pure, primitive, vital* Christianity is to be found only in the sacred Scriptures; and no small degree of purification must probably take place, before its genuine form, with all its celestial features, can be restored to this earth.

“Although this circumstance does infinite credit to Mr. Burnett's *integrity*, his *understanding* seems, on this point, to have been misinformed. He appears not, at this period of his life, to have reflected on the general obligation, resting upon all men, to worship their Creator, both in *public* and in *private*, nor to have rightly distinguished between the *fundamental articles of Christianity*, and those points which are of *subordinate importance*.” pp. x—xiv.

“While he entertained this erroneous opinion, which was certainly, on his part, most *sincere*, he seems to have fallen into one of those inconsistencies incident to the human character, even in its most amiable forms. He would not allow his servants to be absent from church, on any occasion, although he interfered not with their general adherence to any religious profession. Now, while he himself abstained from attendance on public worship, because he could not assent to all the tenets of any church or sect whatever, it seems not to have occurred to him, that any of his servants might, on the ground of conscientious scruples, have urged the same plea for his non-attendance. The celebrated Mr. Howard was a strict *Predestinarian*. He had been threatened with the *Bastille*, if he ever ventured again to pass through France. He had resolved, for a certain object, which he judged to be of the first importance, to

traverse the whole extent of that country. When I strongly urged on him the danger to which he exposed himself, he asserted his firm belief in *Predestination*, as a ground for his proceeding. He said, however, that he would not expose his *servant* to the same danger; sent him round by Italy; and, as he himself was resolved to go to *Toulon*, ordered him to meet his master at *Nice*. The *servant* was just as much secured by *Predestination* as his *master*; yet *Mr Howard* would not venture to apply the doctrine to the *poor fellow*. The master, nevertheless, escaped all danger, accomplished the object of his journey, and afterwards related to me the wonderful particulars of his perilous adventure. Such are the inconsistencies to which the most vigorous and noblest minds are sometimes liable.

"Mr. Burnett called his servants together, regularly, every *Sunday evening*, and read prayers to them. Although, on some points, he had peculiar doubts, he was far from being a *sceptic*, in regard to the *grand doctrines* of the Christian religion. By diligent reading, accurate examination, and serious reflection, he endeavoured to acquire that information which he deemed to be of the highest importance to his present comfort, and to his eternal happiness. Nor were his pains unsuccessful. Some time before his death, he had obtained clearer and more satisfactory views of those doctrines, in regard to which he had experienced the greatest difficulties. If his life had been prolonged, he would, in all probability, have again joined in public worship. He was remarkable for his scrupulous observance of the Lord's day." pp. xviii—xxi.

"Punctuality and integrity, in all his dealings, were prominent features of his character. He was, indeed, considered as difficult and hard in making bargains.—When, however, they produced greater advantage than he expected, or than he deemed to be fair and just profit, he returned to his correspondents, as a *gratuity*, the surplusage of his honest computation. In this manner, during the course of his mercantile career, some thousand pounds were restored. When the question was put to him, if he thought that his correspondents would have treated him in the same manner, had the bargain been equally unfavourable as it had been favourable to him; and when the severity which his father had experienced was brought to his

recollection; his reply uniformly was—'With the conduct of others I have nothing to do. It is my duty to regulate my own by the rules of equity, as they appear to me.'" pp. xxi. xxii.

"His affection for his relatives was also warm and constant. His humanity was expansive and vigorous, and particularly interested in the wants of the poor. During many years, he appropriated one or two hours, every day, to the hearing of their cases, and to their relief. In this manner, he applied more than 300*l.* yearly.

"On the return of his brother, James, from India, about the year 1773, they resolved to discharge their father's debts, each of them paying one half. The only exceptions which they made were in the case of one or two creditors, who had been, in the first instance, chiefly instrumental in ruining their father's credit, and then, after his failure was accomplished, treated him with the greatest harshness and severity. This important fact, so honourable both to the subject of this memoir and to his brother, proves that strict integrity and honour were inherent in the family. As family-likenesses are exhibited in the countenance, so we often find them in the moral and intellectual character. Those two brothers thus paid, on their father's account, about 7000*l.* or 8000*l.* This sum, which, compared with modern failures, may appear insignificant, was, when the failure of Mr. Burnett, senior, happened, and even at the time his debts were paid by his conscientious sons, considered as of no trivial magnitude.

"The younger Burnett was never married, and, at the age of 55 years, died on the 9th of November, 1784.

"He possessed a small landed estate, lying in Buchan, in Aberdeenshire, and situated about 25 miles northward of Aberdeen, which he inherited from his mother. In this property, he was succeeded by a brother, a clergyman in the Church of England, who died without issue. It devolved to a nephew, son of another brother of Mr. Burnett, who now possesses it. With the exception of this property, and of moderate legacies and annuities to various relatives, the residue of his fortune was appointed by him to be applied to charitable purposes.

"Since his death, these charitable des-

tinuations have increased in value, and may now produce altogether about 700*l.* of annual income." pp. xxiii.—xxvi.

Our readers are already aware of the purpose to which some portion of this munificent benefaction was applied. The remainder was appropriated in various ways to the benefit of the poor of Aberdeenshire.

We cannot suffer the narrative of such a life to pass without one observation on the honest and scrupulous nature of its morality. The peculiar equity and honour of repaying to a party, in a closed bargain, whatever had been received more than a just computation would have assigned, furnishes an useful lesson to the Christian merchant and tradesman. It brings to our recollection a similar anecdote, equally to the honour of Mr. Parkhurst, the lexicographer, in his intercourse with one of his tenants. "This man falling behind hand in the payment of his rent, which was five hundred pounds per annum, it was represented to his landlord, that it was owing to his being over-rented. This being believed to be the case, a new valuation was made. It was then agreed, that for the future the rent should not be more than four hundred and fifty pounds. Justly inferring, moreover, that, if the farm was then too dear, it must necessarily have been always too dear, unasked, and of his own accord, he immediately struck off fifty pounds from the commencement of the lease, and instantly refunded all that he had received more than four hundred and fifty pounds per annum."

Nor was this, or any other peculiarity in Mr. Burnett's character, assumed or ostentatious. Even his dying bequests he had designed to be anonymous; and it was only the extent of his benefactions that frustrated his plan of secrecy, and made a faithful memoir necessary to supersede the inaccurate reports of curiosity.

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We feel it our duty, however, to notice in some degree the peculiar nature of his scruples and religious conduct, as well as a few of those sentiments, expressed on the occasion by the memorialist, to which we find any difficulty in assenting. The author has indeed incorporated rather an unnecessary portion of general reasoning with his detail of private life; though an air of pleasing and amiable simplicity, which pervades it, easily reconciles the reader to what a fastidious taste might censure as out of place.

Mr. Burnett's habitual absence from public worship would indicate, that his religion, though honest and scrupulous, was cold and cautious, resting upon too nice a sense of particular differences with too weak an apprehension of common duties. At the same time, we imagine, it could have been no slight difference of opinion that occasioned this long-continued retirement of so conscientious a person from the assemblies of Christians. Whatever it was, it is probable that he gradually saw reason to adopt more catholic views as he advanced in life; and the proposal of these prizes may possibly be regarded as the fruit of a desire to impress others with a sense of those important truths, some of which were successively presented to his own mind with growing and at length irresistible conviction. To us he appears to exhibit a striking example of a person who, beginning with obscure views and a conscientious pursuit of clearer, had light after light vouchsafed to him, till at last, perhaps, he was permitted to discern the bright and pure day of the Gospel. We are not inclined, therefore, to accede to the author's conclusion, that Mr. Burnett's temporary scruples must have related to points comparatively indifferent; though perhaps one reason of our differing from him in this particular may be the different conceptions which we appear to entertain upon the great

question, what it is that is essential to Christianity, and what a matter of indifference. The author's sentiments on this subject are contained in the following passage:—

"As the *fundamentals* of Christianity seem to be preserved among all Protestants, with the exception of such as exclude from *salvation* those who differ from them in the most minute article of *order* or *worship*, there appears to be no solid reason for withdrawing from any *Protestant communion* in which a person has been educated, and refusing to join with any other, on this sole ground, that assent cannot be given to every individual tenet which its members may profess." pp. xvi, xvii.

This (we acknowledge) is very far from being our ground of attachment to the Church of England. In regard to the general question, it would seem that, in our author's idea, the only tenet held by any set of Protestants, which militates against the fundamentals of Christianity, is that which would exclude from salvation those who differ in the most minute article of order or worship from themselves. We presume that, in making this statement, the author did not mean to include Unitarians under the general denomination of Protestants; and with this understanding we are not unwilling to admit his position, that the fundamentals of Christianity seem to be preserved among all Protestants: for they all maintain, at least in their public documents, the doctrines of the Trinity, of original sin, of the atonement, and of justification by faith only. Our only doubt would relate to the Quakers, who deny the sacraments. But, certainly, we cannot allow intolerance or illiberality to be a test of fundamental doctrines or a tenet of any church: for fundamental doctrines may be held with intolerance as well as anti-Christian ones liberally. Nor would we encourage the notion, which is here supported, that it is safe for a person to remain in communion with a

church, while he differs from its public formularies in some important doctrine, provided it be not a fundamental one. Surely the worship of God ought to be kept pure from every thing which looks like hypocrisy or double mindedness; and, though we agree with our author, that, unless there were a disposition in each man to concede something to his neighbour, there could be hardly any society among men, there is yet (we apprehend) a wide difference between compromising important truths and overlooking light shades of opinion; while at the same time, if ever a person finds himself stand alone and unable to join any body of worshippers sincerely, such singularity ought immediately to make him suspect the soundness of his own opinions, and lead him to examine them with seriousness.

Again we should say, that the moral strictness of Mr. Burnett is no adequate proof to us, as Dr. Brown conceives it to be (p. xxii,) of the strength of his religious principles; because the same degree of moral strictness has been sometimes produced by the pride of independence or the love of character, by a stoical sense of human dignity or a studied admission of the fitness of virtue. Such moral strictness would in a great degree have appeared in the conduct of Cato or Seneca, without flowing from a principle which can in any sense be called religious. At the same time, we would earnestly hold out the conduct of Mr. Burnett, as an example that might well shame others, whose religious principles have been from their earliest education clearer, purer, and more evangelical than Mr. Burnett can be supposed to have acquired till the very close of his life—at least if his biographer has done them justice, where he says of him, that

"he raised his views to heaven, and as the best preparation for its happiness, practis-

ed those virtues, in the completion of which this happiness must chiefly consist." p. xlv.

We propose to close our strictures on this narrative by a few remarks, on the summary view of Mr. Burnett's religious creed and practice contained in this short sentence. Whether they are correctly represented in it, we have no means of judging. Our observations relate only to the description itself, and to the view of Christian faith and duty which would seem to be countenanced in this and one or two other passages of the Memoir.

Although it be true, that the happiness of heaven must chiefly consist in, or be derived from, the completion of the moral virtues; if by that term be understood the whole of our duty to God and to all his creatures; and although consequently the practice of those virtues on right principles be the best preparation for that happiness, we hold it not safe to represent, that man can by any moral virtues prepare his soul for heaven. If he attempt them in his own strength, it is to be feared that it will have a quite contrary effect, and teach him, by going about to establish his own righteousness, not to submit unto the righteousness of God. It is only when justified by faith in an atoning Saviour, that we begin to purify ourselves in his strength, and to have some adequate, though still infinitely imperfect, conception of what is meant by purifying ourselves even as He is pure. Till we apprehend this, we shall be in danger of taking up an imperfect standard and contenting ourselves with such moral virtues as are founded in a sense of human expediency; and thus shall not make any proficiency in that heavenly mindedness, that prevailing love of God and distrust of ourselves, and those humbling and self-denying virtues, which adorn the walk of the Christian virtues, of which heathen philosophy

could not discern the beauty, or stoical dignity enforce the performance: and therefore we would wish to be on our guard, and to place others on their guard, against the seduction of such passages as might be calculated to leave an impression behind them, that it is possible for any but those who have themselves, in the language of Saint Paul, been justified by faith without the works of the law, to perform such works or virtues as a justifying faith would dictate.

These remarks on the eminent life of Mr. Burnett have detained us longer than we had intended from the two valuable works in which he, being dead, yet speaketh. On the general subject of these works, we would first quote the pertinent observation of Mr. Sumner.

"It was a sound and excellent judgment which directed that the attributes of the Deity should be treated of, in the first place, from considerations independent of written Revelation; and in the second place, from the Revelation of Jesus Christ. Natural reason conducts us to the doors of the temple; but he, who would penetrate farther, and behold in their just proportions the greatness and majesty of the Deity within, must consent to be led by Revelation." p. xvii.

Accordingly, he lays out the general scheme for the conduct of his future argument in the following manner:—

"I have not ventured to take the Christian Revelation as the groundwork of my argument; because, that being granted, any treatise upon the Divine attributes would be superfluous: at the same time I should consider it equally absurd and unprofitable to argue in this age, and in this country, as if we were really as much in the dark respecting the counsels of God, or the object of man's existence, as Socrates or Cicero. The experiment of vindicating the moral administration of the universe without the help of a future state, has been sufficiently tried. The necessity of general laws, or the imperfection of matter, or the inevitable consequences of human liberty, or the degrees of perfection of possible worlds, may serve by turns to exercise, or

amuse, or perplex the reasoning powers of a few philosophers. But something more satisfactory must confute the sceptic; something more consolatory must sooth the afflicted; something more irresistible must arm the moralist." pp. xiv, xv.

This decision we conceive to be conformable to the dictates of common sense. The existence and primary attributes of a Supreme Creator we judge to lie within the province of natural religion: for "the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead." It is fit, therefore, that every Christian should be taught to see those evidences which the Deity has stamped upon the face of nature concerning himself, as well as those which he has furnished in the page of Revelation. But in the conduct of this inquiry, while we endeavour to gather all the light which Nature can furnish to us, it would seem to be a preposterous adherence to system to refuse studiously (for we are persuaded it is not possible to refuse altogether) the collateral light which the risen sun of Revelation has thrown over the same prospect.

To us, indeed, it would appear, that the existence of the Inspired Volume affords of itself a distinct and incontrovertible evidence of the existence and providence of God, perfectly independent of that which may be collected from other sources. We cannot, therefore, in any sense, accede to the consequence drawn by Dr. Brown on this subject.

"His existence is presupposed by Revelation, is the foundation of Revelation, and cannot consequently be proved, in the first instance, by Revelation." p. xiv.

Surely, of all proofs of the existence of any thing, a revelation of its existence is the most convincing. This was, probably, the first proof which Adam enjoyed of the existence

of his Creator. It was the proof afforded to the Israelites on Mount Sinai. It was the proof of the resurrection of our Saviour, granted to the Apostles. And it is itself a proof of such a nature, that, when vouchsafed, it must render all proofs, collected from his works or from any other quarters, superfluous.—Indeed, all our knowledge of God is in some way derived from Revelation. Even of the ancient heathens, if it is said that that which may be known of God is manifest in them, the reason assigned is—"for God hath shewed it unto them." All discoveries of the Divine nature are revelations, more or less perfect. The world itself, when studied rightly, is a revelation of his works: for "the heavens declare the glory of God, and the firmament sheweth his handy work." History is a revelation of his providence: for in that also "he left not himself without witness;" in that it shews him to have done good continually, and given us "rain from heaven and fruitful seasons, filling our hearts with food and gladness." The Scriptures are a revelation of his will: for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." But above all these revelations, will be the revelation hereafter to be made to the pure in heart; "for they," said our blessed Saviour, "shall see God." Other revelations we find denied and controverted. Even the revelation of the glory of God in the face of Jesus Christ is denied, perverted, and vilified; and even many, who receive the testimony of the Gospel, are yet assailed with harassing doubts in moments of temptation and distress. But those who shall hereafter be permitted to see God, who shall see him as he is, and, holding perpetual communion with his Majesty, shall ever be with the Lord, can never

know doubt or unbelief more. The revelation of him will be to them perfect. It will be such a proof as will make all their former knowledge, from whatever sources derived, shew like ignorance: for we shall then know, even as also we are known.

We are so far, therefore, from admitting, that the existence of God cannot be proved in the first instance by Revelation, that we look upon the very existence of that Book which conveys a revelation of him to mankind as one of the most palpable proofs of his existence. That Book may be proved by a series of citations from it, made in every successive age, to have come into being, part by part, immediately after the several facts which it records. Those facts are of such a nature, that no imposture, which depended upon a forgery of such facts as its basis, could possibly have succeeded at the time of their occurrence: while the whole volume, comprising a train of prophecies, with a history of their accomplishment, is a monument, the existence of which can in no way be adequately accounted for without involving the existence and the highest attributes, such attributes as Nature alone can never unfold, of a Deity.

At the same time, we by no means undervalue those proofs of his being and character which he has mercifully scattered up and down in every part of creation. They are pearls in our path, which we are both bound and privileged to pick up: and accordingly, we proceed now to exhibit those two strings of them which our authors have put together. The unlikeness of the two compilations to each other may well illustrate the harmonious variety of those evidences with which the Almighty has interspersed our walk, and which the Atheist perpetually overlooks.

The first thing to be demonstrated

is the simple fact of the being of a God. To this object, the first of the three books, of which Dr. Brown's Essay consists, is exclusively devoted: and it is, with some exceptions, a clear, plain, and simple abstract of those arguments which have, in all ages, been advanced in proof of this momentous fact, both from the necessity of a First Cause, from the manifestation of design through the whole of creation, from the constitution and faculties of the human mind, from the general consent of mankind, from the evidences in the world itself of a recent origin, from tradition, and, lastly, from Scripture. Whoever wishes to see a short epitome of these several lines of argument, may be gratified here. Mr. Sumner, on the other hand, disposes of the whole of this part of his subject in twenty-seven pages, in which he disproves very clearly, though in a compressed form, the theories which would represent the universe as having subsisted from eternity, or as having had its origin in chance, and then draws the irresistible conclusion, that it must have proceeded from an intelligent Creator; and he closes his summary argument with the following apology for its brevity:—

“If this chapter had been intended as any thing more than a brief statement of the nature of the argument from final causes, it would have been necessary of course to detail the chief marks of contrivance which the world exhibits, which have here been only alluded to incidentally. But, in addition to the numerous volumes upon this subject, the recent and popular work of Dr. Paley seems to render any fresh enumeration of those instances quite superfluous. I do not mean to say that the subject is exhausted; nor indeed can it be, till every part of the universe is laid open to our inquiry. But perhaps there is some justice in the remark, that it already labours under disadvantage from its unlimited extent. ‘A single example seems altogether as conclusive as a thousand; and he that cannot discover any traces of contrivance in the formation of an eye, will proba-

bly retain his atheism at the end of a whole system of physiology." Sumner, vol. I. p. 27.

Indeed, we think, that in the arrangement and execution of Mr. Sumner's Treatise, there is something more comprehensive and original, than in Dr. Brown's Essay. He reserves the chief strength of his reasoning for that exhibition of the traits of Divine wisdom and goodness which the world furnishes, and the evolution of which requires all that acuteness and discrimination, as well as extensive and accurate research, which he has bestowed upon it; while he leaves the beaten path, in which no one who wants a guide can be at a loss, in the hands of others, who have gone before or may follow him. We do not mean by this remark to impeach, in the slightest degree, the judgment of those highly qualified and respectable persons who have assigned the priority to Dr. Brown. The question before them was not simply which was the most masterly and able performance, but which exhibited, in the clearest light, all the proofs by which the existence, the power, the wisdom, and the goodness of the Deity are established, and the principal arguments by which objections to those truths may be refuted: and the methodical simplicity of Dr. Brown, who has bestowed an equal degree of attention upon every part of the question, may be thought to have met more exactly the design of the founder than the more independent decision of Mr. Sumner, who has planted his standard wherever he thought his forces stood most in need of support.

We do not propose to dwell long on this part of the subject in either writer. The reasonings of Dr. Brown are generally perspicuous and simple, even where the argument is of a metaphysical kind: for he proceeds straight forward to his object, and does not perplex his

reader with the intricacies which lie around him. At the same time, for a work avowedly designed to be popular, we do not know if he has not given it too repulsive an air at the outset, by devoting the first chapter to an abstract disquisition on necessary existence, and the nature of causes and effects, although the doctrines contained in it are generally as plain as the subject will admit, and the following passage, on the connexion between causality and mind, and the application of it to the great question at issue, is forcible and convincing:—

"The muscles are the chief instruments of motion in animal bodies, and these we denominate the *causes* of that motion. But the muscles themselves are moved by the volition of the animal to whom they belong, though the *manner* in which this *volition* sets them in motion, or the channel of communication between the living principle and the immediate mover, is an impenetrable mystery. There seems, however, to be a disposition in the human mind to assign the character of *cause*, in a distinguished manner, to that which has its origin in *intention, design, and spirituality*, and never to acquiesce in that *causality* which is limited to *material substance*. Wherever there are manifest appearances of *arrangement, contrivance, of adaptation of means to ends, and of ends uniformly pursued and attained*, the mind cannot exclude the idea of a *contriver*, of *intelligence* to conceive, and of *power* to execute, the purpose or object accomplished. The notions both of *intelligence* and *power* are suggested to us by the use of our own *faculties* and *operations*, seem interwoven with our most early conceptions, and obtrude themselves on the whole course of our lives. In every instance, where *intelligence* and *power* are manifestly not *original*, and not *necessarily* inherent in the subjects to which they belong, the human mind will, by an irresistible propensity, which is, in reality, the source and spring of all philosophical inquiry, constantly employed in discovering *causes*, and in accounting for *effects*, refer such *intelligence* and *power* to an original source, from which these must have been derived, and without which they could not have existed. No sophistry, no specious delusion, no ingenuity of system, will ever banish those conceptions from the mind of man." Brown, vol. I. pp. 36, 37.

And again—

"From the idea of a first, original cause, the ideas of *intelligence* and *power* seem to be inseparable; and, till the mind is able to discover this, in some form, or substance, suited at least to the extent of its faculties, it seems never completely to acquiesce in any solution of the *phenomena*, or appearances of nature, or of the laws by which they are regulated. To *mind* only can the strict and proper notion of *causation* be referred." *Ib.* vol. I. p. 39.

An objection likewise arises to his continual use of logical terms and distinctions; with which, in these days, the popular reader can hardly be supposed to be well acquainted, as in the passage—

"Materialists have, certainly, attempted to place *mind* and *matter* in the same category; that is, to maintain that no *spiritual* substance exists, and that all the operations of our minds are the effects of *material* combinations and properties." *Ib.* vol. I. pp. 63, 64.

There is also an occasional repetition of the same argument in different parts of this book, which gives an air of weakness to the discussion, especially of so grave a subject. A remarkable instance of this occurs in the thirty-third and ninety-eighth pages, in regard to the propensity in children to ask a cause for every thing.

On arguments of such variety, and so briefly exhibited, it can hardly be doubted that occasional difference of judgment must arise. We cannot stop now to mention any trifling instances, where we differ from the author in the conduct of his reasoning in these chapters, which are among the best in the Essay; while we are anxious to notice, with peculiar approbation, the high reverence which he uniformly manifests for the language of Scripture, and to observe the delightful solemnity with which an extract from the inspired volume always strikes the ear at the close of any uninspired disquisition. He has given us continual occasion

to feel this; and it always reminds us of the effect of which the multitude were conscious, when they heard our gracious Lord's Sermon on the Mount: "The people were astonished at his doctrine; for he taught them as one having authority, and not as the Scribes." The author brings the whole book to a close as follows:—

"The inherent force of the multiplied evidence in support of the existence of *Deity*, and the natural feelings of the human heart, have, generally, secured the *speculative* belief of this fundamental doctrine, although its influence on *practice* has not been adequate to the *intellectual* conviction which it is calculated to produce, and has, in reality, operated.

"It appears, however, that it is possible to resist the clearest and strongest evidence, and, at the same time, that this occasional resistance is no argument against its validity. The blindness of individuals can never be alleged as a proof that *sight* is not one of the human senses, or that *light* is an imaginary term.

"*The heavens, then, declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech, nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world!*

"On all subjects connected with religion, how feeble is language, merely *human*, compared with that which *Inspiration* dictates!" *Ib.* vol. I. pp. 178, 179.

Mr. Sumner, having concluded his short metaphysical argument for the being of a God, is thence led to inquire, whether some authentic record of the work of creation ascribed to him has not been left for the instruction of the world: whether some explicit declaration of his will has not been bequeathed to his creatures; and the disquisition which then follows, on the existence and authenticity of the Mosaic history, and the consequences deducible from it, concludes the first volume in a way which seems to leave no alternative,

but that of admitting its truth. It would be unfair to abridge so complete and extended a discussion; yet we cannot omit to extract the following admirable and original reasoning of the author on the superior theology of Moses above that of the ancient philosophers, and on the manner in which it is to be accounted for, the rather because part of it will be found to elucidate an argument into which Mr. Heber's view of the religion and virtues of the heathen induced us to enter in our last volume, p. 594.

"Should it be still urged, that, allowing the founders of the Greek philosophy not to have made the proper conclusion from the arguments which prove the existence and unity of the Creator, yet there are arguments which demonstrate it, which might have occurred to Moses, though they did not occur in the same force to them: it may be farther shewn, in reply, that this is no less untrue in fact than improbable in appearance. There are no arguments which can ascertain the existence of a Creator, which may not be referred either to the necessity of a First Cause, which is the method Clarke has followed; or to the appearances of design in the construction of the world, irresistibly indicating a Contriver, which is the ground which Paley, after a multitude of predecessors, has so ably taken and maintained.

"I. Neither of these trains of reasoning were unperceived by the Grecian masters of philosophy. The very process pursued by Socrates is detailed at large. To his solid understanding, says Xenophon, it appeared contradictory and absurd to honour the painter and the statuary, because their senseless and inert imitations resemble the form of man, and not to honour the unseen Maker of man himself, endued with sense and motion. It seemed contradictory to admit design in the works of human art, which are seen to correspond with their intended use, and at the same time to suppose that the sensitive faculties of man proceed from chance; to allow to the mind of man the power of governing the body, and to deny to the Mind of the universe the power of ruling the world.

"By these and similar steps of analogy, to the force of which even the reasoners of these latter times have made little addition except that arising from cumulative evidence, Socrates persuaded his hearers of the intelligence, the constant presence, and the superintendence of the gods; and seems to have stood alone among the ancients, as was before observed, in applying his speculative belief to the practical purpose of regulating the lives and conduct of his disciples. Yet did he arrive at a distinct conclusion, or inculcate a simple belief of the unity, like Moses? To say nothing invidiously upon the obscurity which hung over his own mind, and which many of his habits betray ('for he was constant in sacrificing both in private, and at the public altars, and often applied to divination;') Xenophon, even whilst he is relating the successful arguments of Socrates, speaks commonly of a plurality of gods; and we find it openly asserted by his illustrious disciple Plato, in a strain the most opposite to that of Moses, that 'to discover the Artificer and Father of the universe, is indeed difficult; and that, when found, it is impossible to reveal him through the medium of discourse to mankind at large.' Accordingly, in an oration supposed to be held in public, we find Plato reasoning to the people with every appearance of seriousness on the certainty of their having sprung from the soil of their own country.

"II. The other course of argument, viz. the necessary existence of an Eternal Being as the prime mover of the material part of the creation, was first insisted on, as far as I am aware, by Aristotle. The following passage, however, is sufficient to prove that it was well understood by that philosopher: 'I affirm,' he says, 'that the Deity is an animate Being, immortal, excellent; since life and an uninterrupted eternity belong to God; for this is God. But they are in error who think, with the Pythagoreans and Speusippus, that what is most excellent and perfect is not the original; reasoning in this way, that the causes of plants and animals exist first in their seeds, from whence afterwards their perfection proceeds. For the seed of which they speak, comes itself from others that were before perfect; and the real original is not the seed, but the perfect plant or animal. It is plain, therefore, that there is some Being eternal and unchangeable, and separate from the objects of our senses.'

"Here we seem to have discovered the truth for which we are searching; and might expect that the author of the sentences above cited, had established a system of pure theism. Yet in the same treatise which contains this sublime argument, we find, to the humiliation of reason, that this first moving Deity was incorporated by Aristotle *with the world, which is supposed equally eternal and incorruptible with himself*. So that it has even been a question, whether he who first saw the metaphysical necessity of a First Cause, ought not to be reckoned among the atheistical philosophers.

"Had there not been preserved to us passages of this nature, enabling us to judge of the effect produced by analogical and demonstrative argument, upon the mind which has no other instruction; it might not have been safe to deny that Moses could have been led by the mere force of such reasoning to assert the existence of one God, the Creator of heaven and earth. But knowing, as we thus do, the insufficient result both of analogical proof and systematic demonstration, we surely are bound to believe that some more sensible evidence lay before the writer, who, without stopping to argue, seizes the conclusion at which argument painfully arrives, with an effect which mere argument has never attained. For, even if we were to affirm that a train of reasoning, like those we have considered, was present to the mind of Moses, of which he published only the conclusion; that he declared the theorem, but withheld the steps of demonstration which led to it: what justice could there be in imagining that its effect would have proved more general than that of Socrates, or produced a system less embarrassed and inconclusive than we have found in Plato or Aristotle? Can it be contended that the Jews, in the time of Moses, were in such a state of improvement, as to see intuitively the process of argument which ended in the inference proposed to them? It may rather be affirmed, that no man could have proposed such an inference so nakedly and gratuitously, unless it were supported in the minds of his hearers, by familiar and indisputable testimony." Sumner, vol. i. pp. 203—208.

We quit this part of the subject with the clear and able statement
Christ. Observ. No. 182.

of the author on the nature of the proofs which it exhibits.

"If the existence of an immaterial Creator is not a subject of mere speculation, but a fact upon which a certain course of action, and peculiar duties, depend; it is undoubtedly material to inquire what degree of evidence might justly be supposed to influence mankind, and bind them to the performance of those duties. The highest degrees of evidence are generally acknowledged to be intuition and demonstration. But intuitive evidence only acquaints us with *our own existence*: if, therefore, we admit this species of evidence alone, we confine our knowledge, and limit our actions, to the deductions from this single fact. If we expect demonstrative evidence, the only truth relating to this subject, which cannot be denied without involving a contradiction, is the naked proposition, *something has existed from eternity*. Can it be reasonably argued, that we are to extend our belief no farther, and that no actions are binding upon us, that do not result from one of these acknowledged facts?

"If common sense revolts against such a conclusion, and if it is inconsistent with the nature of things, that intuitive or demonstrative evidence should reach all the various truths about which the human mind is conversant; it becomes an interesting object of inquiry, what species of evidence ought to be deemed binding upon mankind; and whether, in the view of moral obligation, there is any just ground for that distinction between the degrees of evidence which has been commonly acquiesced in.

"If we consider the circumstances in which mankind are placed, it appears that the several kinds of evidence, that derived from intuition, from demonstration, from the senses, from moral reasoning and from human testimony, have each their respective provinces, and, if complete in themselves, carry with them an equal degree of assurance. Our own existence we infer from consciousness. The existence of other things we perceive by sensation. Abstract truths we learn from demonstration. But the use of moral evidence, and of that derived from human testimony, is far more general; and upon these we depend, and

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must depend, not only in matters relating to the advancement of science and learning, but in almost every thing which concerns our conduct and directs the management of our lives.

"Any attempt to exalt one of these species of evidence to the depreciation of the rest, is scarcely less unphilosophical than to misapply them. Des Cartes has been justly ridiculed for taking the pains to prove his own existence by demonstration, which he learnt from consciousness. But it is, in fact, a similar absurdity to require demonstrative proof of that which we know by sensation, as the existence of external things; or to demand sensitive proof, or demonstrative proof, or intuitive conviction, of that which is in its own nature incapable of any other than what is called probable evidence, viz. the existence of such or such a person, or the occurrence of any particular fact, at a thousand miles distance, or a thousand years ago.

"If it be argued, that this evidence is liable to error, and may mislead us; I answer, that there is no evidence in which we may not be mistaken; and that it is our business to examine into it, and to take care that we are not deceived. We may be deceived even by trusting implicitly to intuitive evidence; by which it has been commonly asserted, that we immediately acquire the knowledge of our own existence. But Mr. Stewart has acutely observed, that it is not *our own existence* which we learn from consciousness, but the existence of *the sensation*, from which the understanding infers the existence of the sentient being.

"Berkeley and Hume argue, that the senses may be deceived, and therefore require other and farther proof of the existence of a material world. But so may reason be deceived. How grossly was the reason of the greatest philosophers, from the age of Aristotle to that of Reid, mistaken, in supposing that the ideas we possess of external objects were resemblances of those objects! It is no doubt true, that we cannot be mistaken as to the notions of our own minds; but we may be mistaken as to their relation to other notions, in which mode alone can they furnish us with demonstrative knowledge. Even with respect to mathematical truths, the proper field of demonstration; can any thing, except imagination or theory, persuade a mathematician, that he is more certain of the equality or inequality of certain angles, which he proves by demonstration, than of

the real existence of the pen with which he describes his diagram, which he learns by sensation?

"The object of these remarks is by no means to throw a doubt over the certainty of all evidence, but to question the propriety of allowing the justice of the distinction commonly made between the several species of evidence. In conducting the affairs of life, undoubtedly, the proper inquiry is, not whether a particular fact or proposition is supported by the highest degree of evidence, but, whether the evidence on which it rests is of the proper sort, and complete, according to the matter about which it is conversant. The world is so constituted, that we must sometimes depend upon consciousness, and sometimes upon our senses; that in some cases we must be guided by reasoning, whether demonstrative or analogical, and in others by human testimony; the force therefore of each species of evidence is equal, and in their peculiar province the power of each is paramount; and all that we can require is, to know the truth according to the most infallible certainty which the nature of the particular case can yield.

"Indeed, if it were not just and reasonable to place effectual reliance on what is termed *probable* evidence, the business of the world would soon stand still. Human testimony is the mainspring of all that is planned or done at the bar, in the forum, or in the senate. Moral probability is all that we attain, or seek to attain, in politics or jurisprudence, or even in most of the sciences. Nor is it too much to affirm, that every individual risks without hesitation his health, or his life, or his fortune, or reputation, daily in some way or other, on the strength of evidence which, if it came to be narrowly examined, would not appear to have half the certainty which we may arrive at, respecting the miraculous deliverance of the Israelites from Egypt, and the veracity of the Mosaic records. The word *probable*, when applied to evidence of this nature, 'does not imply any *deficiency* in the proof, but only marks the particular nature of that proof, as contradistinguished from other species of evidence. It is opposed not to what is certain, but to what admits of being demonstrated after the manner of mathematicians.'

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inquiry, but of important and awful responsibility. No fallacious theory, no hypothetical distinction between the several species of evidence, will be available on

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within, and the 17 parishes without the walls: the 23 out-parishes in Middlesex and Surrey, and the ten parishes in the city and liberties of Westminster, is as follows: Christened, 12,132 males, 11,449 females; in all, 23,581. Buried, 10,105 males, 10,211 females; in all, 20,216.

It is affirmed, that frosted potatoes may recover their qualities and flavour by being soaked for three hours in cold water (not freezing,) to be changed every hour. They may also be converted into starch.

A French brig, laden with wines, we are sorry to say, was lately wrecked on the Penbryn Sands, in Wales, when she was shamefully pillaged by the neighbouring peasantry. The Bishop of St. David's, with that humanity and patriotism which belong to him, has addressed a circular letter to his clergy, reprobating the disgraceful transaction, conveying to them his warmest wish and injunction to lose no time in representing to their congregations, in terms "sharper than any two-edged sword," the cruel and un-Christian enormity of plundering wrecks; and recommending it to them to preach on this subject at least twice in every year, pressing on the consciences of the people the flagrant criminality of the practice.

A working smith and farrier, of the name of Thomas, at Newport, in Monmouthshire, is said to have invented and completed a clock, upon an entirely new principle. It goes for the space of 384 days by once winding up; it has a pendant, and vibrating seconds; the plates and wheels are of brass, and the pinions are of cast steel; the dial plate shews the minutes and seconds. This ingenious piece of mechanism has hitherto performed its operations with the utmost correctness.

We formerly alluded to the new engine for printing by means of steam. Its capabilities have lately been much improved. With the aid of two or three boys, it perfects about one thousand sheets an hour; while a common press, wrought by two men, requires eight hours for the same result. The operation of the new engine somewhat resembles that of the rolling press of copper-plate printers.

Sir H. Davy's wire-guaze safe-lamp has now been in general use in almost all the northern mines infested with fire damp, for about eight months, without a failure.

The following is a brief view of the com-

parative state of the revenue of this country, in the years ending 5th January, 1816, and 5th January, 1817:—

	Jan. 5, 1816.	Jan. 5, 1817.
Customs	10,487,522	8,380,721
Excise	26,562,432	22,868,196
Stamps	5,865,413	5,969,721
Post-office	1,548,000	1,426,000
Assessed Taxes	6,214,987	5,783,322
Property Tax	14,318,572	11,559,590
Land Taxes	1,079,993	1,127,929
Miscellaneous	366,883	245,215
	<hr/> 66,443,802	<hr/> 57,360,694

The repeal of the Property and Malt Taxes, in the last year, will of course greatly reduce the lowest of these aggregates in future quarters. The arrears to be now called in are probably very small.

The well-known individual who, during some of the last eventful years, is generally understood to have conducted the political department of the newspaper called *The Times*, having withdrawn from his connection with that journal, has undertaken the entire management of a daily morning newspaper formerly called *The Day*, but which is now called *The Day and New Times*, and which he announces his intention of conducting on the same independent and patriotic principles which have hitherto guided his pen. "From those party attachments and connections," he observes, "which might warp his judgment, he is well known to be free. His characteristic is independence; but he is no less averse to encouraging mobs, and riots, and convulsions in the state by a timid vacillating half-censure, than by open and undisguised approbation. When the constitution is assailed, the government, as a part of the constitution, ought to be supported with heart and hand, with sure exertion, and with fixed confidence." It is a part of his plan to furnish a regular weekly Antidote to the poison disseminated by Mr. Cobbett, in his two-penny weekly Political Register. The first Number of the Anti-Cobbett, or weekly *Patriotic Register*, appeared on Saturday the 15th instant, the day on which *The New Times* commenced its career, and it affords a good promise of future efficiency. It contains a pointed exposure of the effrontery and tergiversation of Mr. Cobbett. This new journal, therefore, prefers a strong claim, especially at the present crisis, to the patronage of all who are attached to our admirable constitution, and who wish to preserve it from the extrava-

gance and folly of annual parliaments and universal suffrage, with all their necessary results of proscription, pillage, and blood. But the *New Times* presents, if possible, a still stronger claim to the countenance and support of our readers. We have long lamented the polluted state of the daily press; and all fathers and mothers of families, who place any value in the purity of their sons and daughters, must have sympathized with us. Happily the conductor of *The New Times* participates in this feeling, and promises to supply, as far as a vigilant superintendence can avail, that which has so long been a desideratum, such a paper as may be "openly read in every family without raising a blush on the most modest cheek, or giving a shock to the purest heart." It is part of his plan, that "no indecency should pollute the page, that no private scandal should be promoted, nor any immoral institution advocated." If this pledge should be redeemed, it will become the duty of all heads of families, of all indeed who have at heart the moral interests of the rising generation, to patronize this attempt to purify the daily press; especially as the known talents and experience of the conductor afford an assurance that his paper will not fall below any of the others in respect to the discussion of public questions, or the communication of political intelligence. We feel it at least to be our duty to bring the consideration of the subject before our readers.

INDIA.

The Hindoo College, at Calcutta, is in a state of progress. Its president is Sir Edward East, and its vice-president J. Harrington, Esq. Its primary object is the tuition of the sons of respectable Hindoos

in the English and Indian languages, and in the literature and science of Europe. Only 60,000 rupees had been subscribed for the erection of the college on the 6th June last. The number of students contemplated was two hundred.

The reports of the examinations at the College of Fort William, in the last year (1816,) have been more favourable than usual. Out of 36 students who entered the hall to be examined, and who formed the whole body under instruction, 25 were reported qualified for the public service, by a competent proficiency in two of the languages taught.

AFRICA.

We are much concerned to announce to our readers the disastrous termination of the expedition to explore the river Congo or Zaire. The vessel having ascended the river as far as the first rapids, and its farther progress being there arrested, Captain Tuckey determined on prosecuting his researches by land. The attempt proved fatal to him and about fourteen or fifteen of his associates, who fell the victims of disease, induced by excessive fatigue and exposure, in a climate very uncongenial to European constitutions. Among the deaths are numbered Captain Tuckey, the commander; Lieut. Hawkey; Mr. Smith, the botanist; Mr. Tudor, the comparative anatomist; Mr. Cranch, the natural historian; Mr. Eyre, the purser, and Mr. Galway. The journals of the captain and the different scientific gentlemen have been preserved, and will be given, we understand, to the public, by Mr. Barrow, of the Admiralty.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon, preached in the Church of St. George's, Hanover-square, on Sunday 29th December, by the very Rev. the Dean of Chester, in behalf of the Subscription for the Relief of the Poor of that Parish. 1s. 6d.

Scriptural Essays, adapted to the Holydays of the Church of England, with Meditations on the prescribed Services; by Mrs. West, author of *Letters to a Young Man*, &c. &c. 2 vols. 12mo. 12s.

Sermons preached at Welbeck Chapel, St. Mary-le-bone; by the Rev. T. White, M. A. Minister of that Chapel, and late

Vicar of Feckenham, Worcester. 8vo. 10s. 6d.

Sermons on important Subjects; by the Rev. Charles Coleman, A.M. M.R.I.A., late Curate of Grange, in the parish of Armagh, diocese of Armagh. 8vo. 10s. 6d.

A Sermon, delivered in the Cathedral Church of Lincoln, October 13, 1816; by the Rev. Wm. Hett, M.A. 1s.

Practical Reflections on the Ordination Services for Deacons and Priests, in the United Church of England and Ireland: for the Use of Candidates for Orders, respectfully proposed as a Manual for Ministers of all Ages. To which are added, Appro-

priate Prayers for Clergymen, selected and original; by John Brewster, M. A. Rector of Eggescliffe, and Vicar of Greatham, in the County of Durham. 8vo. 8s.

Gethsemane, or Thoughts on the Sufferings of Christ; by the author of the Refuge. 5s.

MISCELLANEOUS.

On the Supply of Employment and Subsistence for the Labouring Classes, in Fisheries, Manufactures, and the Cultivation of Waste Lands, with Remarks on the Operation of the Salt Duties, and a Proposal for their Repeal; by Sir Thomas Bernard, Bart. 8vo. 3s.

An Explanation of the Principles and Proceedings of the Provident Institution at Bath, for Savings. 8vo. 5s.

The National Debt in its True Colours, with Plans for its Extinction by Honest Means; by William Frend, Esq. M. A. Actuary of the Rock Life Assurance Company. 1s 6d

The Village System, being a Scheme for the gradual Abolition of Pauperism, and immediate Employment and Provisioning of the People; by Robert Gourlay. 1s.

Letters on the Evils of Impressment, with the Outline of a Plan for doing them away; by Thomas Urquhart. 8vo. 5s.

A Reply to a Letter from a Rector to his Curate, on the Subject of the Bible Society; by a Deacon of the Church of England. 2s 6d.

Tracts relative to the Island of St. Helena; written during a Residence of five Years; by Major-General Alexander Beatson, late Governor, &c. 1 vol. 4to. 2l. 12s. 6d.

A Tour through Belgium, Holland, along the Rhine, and through the North of France, in the Summer of 1816: by James Mitchell. 8vo. 12s.

Narrative of a Residence in Belgium, during the Campaign of 1815, and of a Visit to the Field of Waterloo; by an Englishwoman. 8vo. 10s. 6d.

An Account of the singular Habits and Circumstances of the People of the Tonga Islands, in the South Pacific Ocean; by William Mariner, of the Port au Prince, private ship-of-war; the greater part of whose Crew was massacred by the Natives of Lefooga. To which is added, a Grammar and copious Vocabulary of the Language. 2 vols. 8vo. with a portrait, 1l. 4s.

Merridew's Catalogue for 1817, Part I.; comprising a choice Collection of ancient, curious, and rare Books. 3vo. 6d.

Bohn's Catalogue of an extensive Collection of Books, in the Greek, Latin, Orien-

tal, Northern, French, Italian, Spanish, Dutch, German, and English Languages; by John Bohn, 31, Frith-street, Soho. 2s.

Lowndes' Catalogue for the Year 1817, of Second-hand Books, in many Languages. 1s

A general Catalogue of a very extensive Collection of Old Books, in the ancient and modern Languages, and in various Classes of Literature comprising several valuable Libraries, and numerous articles of great rarity recently purchased. To be sold at the prices affixed to each, by Longman, Hurst, Rees, Orme, and Brown, Paternoster-row, London; in a large 8vo. volume of 650 pages. 6s.

Setchell and Son's Catalogue for 1817. 1s. 6d.

Narratives of the Lives of the more eminent Fathers of the First Three Centuries, interspersed with copious Quotations from their Writings, familiar Observations on their Characters and Opinions, and occasional References to the most remarkable Events and Persons of the Times in which they lived; by the Rev. Robert Cox, A. M. Perpetual Curate of St. Leonard's, Bridgworth. 8vo. 10s. 6d.

The third and last Volume of Village Conversations; by Miss Renou: containing an Inquiry into the Elements of Political Science, and the Principles of Human Actions. 12mo. 6s. 6d.

An historical Account of the Battle of Waterloo: written from the first Authority; by W. Mudford, Esq. and accompanied by a series of 27 splendidly coloured engravings, plans, &c. from drawings taken on the spot; by James Rouse, Esq. Third Part. 1l. 11s 6d.

An Elementary Treatise on the Differential and Integral Calculates; by S. F. Lacroix. Translated from the French, with an Appendix and Notes, octavo, with plates. 18s.

Statements respecting the East India College; with an Appeal to Facts in Refutation of the Charges lately brought against it in the Court of Proprietors; by the Rev. T. R. Malthus, Professor of History and Political Economy in the East India College, Hertfordshire, and late Fellow of Jesus College, Cambridge. 8vo. 3s. 6d.

The Picture of London, for 1817; being a correct Guide to all the curiosities, amusements, exhibitions, public establishments, and remarkable objects, in and near London; with a collection of appropriate tables, a large map of London, another of the environs, and various engravings, 6s. 6d.; the seventeenth edition, revised and corrected throughout.

A Picturesque Voyage round Great Britain; by William Daniell, A.R.A. No. 30. 10s 6d

The simple Equation of Tythes, prepared for the Consideration of the Members of Parliament, previous to any Parliamentary Enactment for leasing the same; by James Mills. 1817. 5s.

Letters from the Earl of Chesterfield to Arthur Charles Stanhope, Esq. relative to the education of his godson, the late Earl of Chesterfield. 12mo 7s.

A Catalogue of Books, in different Departments, of Literature, on sale by J. Noble, Boston, price 6d.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

SOME fresh extracts from the correspondence of the Society have recently appeared, from which we shall proceed to transcribe a few passages.

1. Extract of a letter from Prince Galitzin, President of the Russian Bible Society, to Lord Teignmouth, dated St. Petersburg, Oct. 13, 1816.

"The constant and sincere participation which unites the British and Foreign and Russian Bible Societies, causes me to feel a most particular pleasure in fulfilling the request of the members of our Committee, by communicating to your Lordship some circumstances regarding the cause of the Bible Society in Russia.

"I esteem it therefore my first duty to notice the new grant of 2000*l.* made by your Society, for the purpose of providing stereotype plates for the Lettish and Esthonian Bible; as also the fount of Turkish types for the use of the Scottish Missionaries in Astrachan, in order to enable them to print, on our account, an edition of the New Testament in the Tartar language. Our Committee feel, in all its extent, the high worth of that Christian charity which actuates the members of the London Committee, inducing them to furnish with the words of eternal life the inhabitants of regions so remote, and to them entirely strange; but upon whom, regarding them as their brethren, they wish to shower down the same blessings, which they endeavour in the most abundant measure to impart to their own countrymen. This holy impulse is evidently the fruit produced by the power of the same word which the Bible Society seeks to propagate every where. The Committee of the Russian Bible Society accept of this new aid from an institution,

animated by the same spirit with our own, with feelings of the most lively gratitude, and feel themselves inflamed thereby to repay your generosity by their labours in the same work, for the benefit of our fellow-men, who stand in need of that volume which contains the words of salvation to mankind. By such mutual co-operation, when each, according to his ability and opportunities, promotes the common cause; when one offers the means, and the other, from his peculiar situation, has it in his power to employ them; the object of the Bible Society is attained in the most advantageous manner. May we not in this instance apply the words of the Apostle Paul! 'Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.'

"It is truly pleasing to observe, how rapidly a most earnest desire to read the words of eternal life spreads in our country. Copies of Bibles and Testaments in different languages are demanded by thousands; and, notwithstanding our utmost exertions to prepare many different editions, the Committee are unable to comply with the greatest part of these demands, not only in the Slavonian, but even in the German, Finnish, Esthonian, Lettish, and various other languages. On the one hand, it pains the members of the Committee, to be unable to provide, with this spiritual nourishment, every one who is hungering for the bread of life; and therefore they hasten, as much as possible, to multiply copies of that book which contains it: but, on the other hand, they rejoice in seeing that their labours are not in vain in the Lord, and that, by assistance from on High, they are enabled to excite and to satisfy this hunger at the same time; and this

spurs them on to still greater exertions. The expenses of the Society, in publishing different editions of the holy Scriptures, increase exceedingly. Our monthly expenses, at present, far exceed the whole expenses of our first year."

His Excellency then enters into details, into which we cannot now follow him, respecting the particular measures in actual progress for the translation, and dissemination throughout the Russian dominions and the parts adjacent, of the pure word of God.

2. Extract of a letter from Count Rosenblad, President of the Swedish Bible Society, dated Stockholm, August 19, 1816.

"The Society has with great satisfaction beheld the friends of holy writ daily increase. Those who heretofore were in want of this Divine book, are now enabled to make daily use of it. Many who formerly neither acknowledged the real value of this blessed volume, nor experienced its sanctifying influence, have been enlightened by the Spirit of God, and look upon the holy Scriptures with a more pious regard. The spirit of levity and mockery that prevailed, as to the doctrines of Revelation, has considerably given way to a more serious and devout attention to their important contents. The Most High, having begun a good work, will also wisely and graciously bring the same to its consummation."

3. An admirable Address of the Archbishop of Upsala, to the Clergy of his diocese, dated Upsala, September 2, 1816, loudly calls upon them to participate in this establishment for glorifying the name of Jesus, and entreats that they will, each within his own sphere, in a judicious and zealous manner, animate their hearers, particularly the more wealthy part, of whatever rank and sex they may be, to contribute, according to their means and opportunities, towards this important object, viz. the establishment of a Bible Society for the province of Upsala.

4. Extract of a letter from his Royal Highness the Crown Prince of Denmark, to the Right Honourable Lord Teignmouth, dated Copenhagen, October 25, 1816.

"I feel great satisfaction in requesting the British and Foreign Bible Society to accept my particular thanks for its handsome present of some editions of the holy Scriptures, published under its auspices. It will remind me of the attention shewn by

that most meritorious Society to those endeavours, which, although limited to a narrow sphere of operation, conduce to the same great and beneficent purpose. Nor do I feel less pleasure in availing myself of this opportunity to express my high regard for the Society, and the good wishes I shall never fail to entertain for the successful progress of an institution, on which I pray the blessings of Divine Providence may ever rest."

5. Extract of a letter from the Rev. Professor Leander Von Ess, dated Marburg, August 29, 1816.

"I am solicited by multitudes who hunger and thirst after the Word of God. I could easily dispose of above 30,000 copies of my New Testament among Catholics, and of several thousands of Luther's Bible, among Protestants, particularly those with a large print. I have no more Bibles of Luther's version left: all the store in hand consists of a few hundred New Testaments; and I am truly concerned for the people who crowd around my house for Bibles, as well as for those who overwhelm me with written applications. My heart is almost broken at being obliged to send them away empty."

6. Extract of a letter from a Catholic gentleman in Swabia, dated December 18, 1816.

"A desire after the heavenly book of the New Testament shews itself among all classes, and is continually increasing. A great number of the clergy in this diocese are actively engaged in promoting a more universal knowledge of it. The moral effects, likely to be produced, are incalculable. I have been enabled to distribute, in the course of this year, 9,436 copies of the Testament."

7. Extract of a letter from the Bishop of Janina, of the Greek Church, dated Janina, January 10, 1816.

"As soon as I arrived in this place from Cyprus, I undertook, with renewed courage, to distribute the Modern Greek New Testament among my beloved people; and, I assure you, that at Candia, Cyprus, Rhodes, and wherever I was, I met with a great disposition to receive the Scriptures, and many applications from a distance. We are ardently desirous to have in our hands the whole Scriptures in modern Greek; and it never happens, when we meet together on the Sabbath-day, in our place of worship, that we are not excited to pray for the welfare of the British and Foreign Bible Society, that

it may extend its labours of love, and give plenty of Bibles in the vernacular Greek and Arabic languages."

8. In Serampore, it appears, that in the course of the past year, the Pentateuch has been printed off in the *Orissa* language. Thus the whole of the Sacred Oracles are now published in *two* of the languages of India—the *Bengalee* and the *Orissa*. In the *Sanskrit*, the New Testament, the Pentateuch, and the Historical Books, are published. The same progress has been made in the *Hindee* and *Mahratta* languages. In the *Chinese*, the Pentateuch is put to press. The translation of the Old Testament is advanced nearly to the end of the Prophet Ezekiel. In the *Telinga* language, the New Testament is more than half through the press. In the *Bruj*, also, the New Testament is printed nearly to the end of the Epistle to the Romans. Three of the four Gospels are finished in the Pushtoo or Affghan language, the Bulochce, and the Assamese. Those in which St. Matthew is either finished, or nearly so, are, the Kurnata, the Kuncuna, the Mooltancee, the Sindhee, the Kashmeer, the Bikaneer, the Nepal, the Ooduy pore, the Marawar, the Juypore, the Khasse, and the Burman languages.

9. A letter from the Rev. R. Morrison, dated Canton, China, June 8, 1816, acknowledges the Society's grant of 1000*l*.

10. Extract of a letter from the Rev. J. C. Supper, Secretary to the Java Auxiliary Bible Society, dated Batavia, August 12, 1816.

"The Chinese New Testaments, which the zealous missionary, Mr. Milne (who is now in Malacca) distributed among the Chinese in this neighbourhood, and those which I had the means of distributing, have been visibly attended with blessed effects."

"I sold, lately, two more copies of the Arabic Bible to a Mohammedan priest of the first class, and another to one of the governors of a district in the interior; each for five rix-dollars.

"One of my pupils reads the holy Scriptures with Mohammedans three times a week, converses with them upon what they have read, and they join in prayer in his own house afterwards. One of the upper servants of a Mohammedan mosque told him the other day, 'I have served many years in our temple; but have never yet heard so many agreeable truths from the Christ. Observ. No. 182.

priests, as are contained in your Christian Koran. I look upon the Christian worship as the best and most intelligible; and, since you have taught me to pray, I always feel a peculiarly agreeable repose to my mind, when I have prayed in a morning or evening, such as I never experienced before.'"

11. Extract from the Second Report of the Louisiana Bible Society.

"The Catholics, even the strictest of them, are willing, with scarcely an exception, to receive and read the Bible.

"The Spanish inhabitants have been remarkably pleased, on obtaining the New Testament in their native language: they have received it with great demonstrations of joy. The expressions used by some, on being presented with a New Testament, deserve notice: one observed, 'This book contains the pure truth, and nothing but the truth;' another, on reading the title-page of the New Testament, as soon as he came to the words 'Jesus Christ,' stopped and said, with much earnestness, 'This is my King and my God—he is my all.' Another, on being asked if the Spaniards were satisfied with their New Testament, observed that 'they could not be Christians who were not.'"

N. B. The Society is under engagements for various money grants, to promote the object of the institution in foreign parts; for returns of Bibles and Testaments to Auxiliary Societies, and for Bibles and Testaments and printing paper ordered; to the extent of nearly 36,000*l*.

METHODIST MISSIONS IN THE WEST INDIES.

A pamphlet of 160 pages has made its appearance in the course of the present month, entitled, "A Defence of the Wesleyan Methodist Missions in the West Indies, including a Refutation of the Charges in Mr. Marryat's Thoughts on the Abolition of the Slave Trade, &c. and in other Publications; with Facts and Anecdotes, illustrative of the moral State of the Slaves, and of the Operation of Missions: by Richard Watson, one of the Secretaries to the Committee for the Management of the Wesleyan Methodist Missions."* Its motto is very appropriate: "And they laid

* It is sold by Blanchard, 14, City Road, and Butterworth and Son, Fleet Street.

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many and grievous complaints against Paul, which they could not prove." We have introduced the notice of it here, because we are desirous that it should become known to our readers before the lapse of another month; for we have seldom met with a work which appears to us to be more deserving of their attention. The style in which it is written, is very creditable to the literary acquirements and taste of its author; and the large and statesman-like views which he occasionally takes of questions of general policy prove him to possess a mind of no ordinary capacity. All considerations of this description, however, will be merged, to the view of the Christian reader, in the melancholy importance of the statements which he exhibits, respecting the moral condition of our Negro fellow-subjects in the West-Indies; and of the overwhelming evidence by which these statements are supported. It is not our intention to follow Mr. Watson in his general views of West-Indian policy, but merely to refer to his very able work, as confirming those which we ourselves have been in the habit of laying before our readers. One extract to this effect we shall be excused for giving; and we would gladly see every line of it imprinted deep in the conscience of every individual in the British empire.

"It is indeed surprising," observes Mr. Watson, "that, after repeated expressions of public sentiment on the subject of the slave trade had induced the legislature of this country to adopt the great measure of Abolition, the slaves, already in bondage in our colonies, should be discharged from the recollection and cares of that very people, whose humanity and Christian principles had prompted them to persevere, through *evil report and good report*, to the attainment of their object; and that, with the exception of a few, whose ever-watchful eyes were directed to the condition of the Negro, it should appear sufficient to have destroyed the traffic in slaves on the coast of Africa, to have swept from the ocean every slave ship bearing the British flag, and to project means for inducing other powers to follow the example. It seemed enough that Africa was relieved; but her children in the West Indies were, in a great degree, forgotten.

"Was it, that after so much toil, the agents in the struggle sought repose? That the glory of the triumph seemed to demand

a respite from enterprise, that they might have leisure to enjoy the contemplation of its magnitude, and the difficulties it had surmounted? Or was it that the *moral condition* of the colonial slave population had never been fully displayed? The last was probably the true cause. The desolation which the Slave Trade inflicted on the shores of Africa; the horrors of the Middle Passage; the cruelties which had been exercised in different parts of the colonies; were all brought before the world. Sober narrative, the appeals of a generous indignation, painting, and poetry were employed to state affecting facts, and rouse the strongest feelings of justice or of shame as to the bodily wrongs inflicted upon the Negro race: but it has never, with equal warmth and energy, been pressed upon the attention of the British public, that considerably more than half a million of Blacks and Coloured People held as slaves in the British colonies, live and die, not only without personal liberty, and the enjoyment of many important civil rights, for which, in truth, they are not, in every case, prepared; but without any religious instruction, except such as is offered by voluntary charity; without education of the lowest kind; without any attempt to civilize or moralize them; without even the forms of marriage; and, of course, without the domestic relations: being left to vegetate and die on the soil, without ever feeling the powers of immortal man, except in those misdirections which give ferocity to their resentments, cunning to their fraud, and impetuosity to their appetites. Such, however, is the condition, *at this moment*, of by far the greater part of the slave population of our colonies; and, in this condition, have lived and died the successive millions, who, from the commencement of the slave trade, have passed through the life of toil and injury our laws or our practice had assigned them, to depose before the bar of Eternal Justice, the general neglect of a Christian people, to promote, in any efficient degree, their moral happiness.

"Did such neglect exist in an English county, it would be contemplated with horror, and immediately relieved: all the difference, however, lies between the breadth of a river, and that of a sea. The West Indies are, not less than our counties, portions of the British empire; their inhabitants not less its subjects; the duty of a Christian government to provide for their religious instruction, or to protect

those from insult and injury who would instruct them, the same: and whatever local and accidental reasons may exist against affording them the full participation of our civil rights, none can exist for refusing them the benefits of our religion. If this be pleaded, then indeed it would lay the strongest ground possible for denouncing the state of Negro servitude in the West Indies, so unnatural and shocking a position of a part of society, that such an internal interference of the parent government with the internal regulations of the colonies, as the colonial writers so loudly protest against, would be a measure of absolute necessity to save the country from deep disgrace, and from a responsibility too fearful to be contemplated by any who seriously believe that *there is a God who judges the earth.*"

It is not our intention to enter at all into an examination of the particular facts at issue between Mr. Watson and his opponents; but merely to state that to our apprehension he has most satisfactorily refuted their calumnies, and exposed the false and delusive statements by which a temporary currency was given to them. We shall content ourselves with producing a few of his facts and illustrations. One fact is (see p. 29,) that "marriage does not exist among the slaves not instructed by Missionaries." This, says our author, is indeed a dark trait in the condition of the Negro of the West Indies. It "appeals more forcibly to the heart than would a volume of descriptive degradation." In the course of his able discussion of this subject, Mr. Watson introduces the following harrowing incident. It is related by Mr. Gilgrass, a Missionary in Jamaica, and is as follows:—

"A master of slaves, who lived near us in Kingston, Jamaica, exercised his barbarities on a Sabbath morning, while we were worshipping God in the chapel; and the cries of the female sufferers have frequently interrupted us in our devotions. But there was no redress for them or for us. This man wanted money, and one of the female slaves having two fine children, he sold one of them, and the child was torn from her maternal affection. In the agony of her feelings, she made a hideous howling; and for that crime was flogged. Soon after he sold her other child. This 'turned her heart within her,' and impelled her into a kind of madness. She howled night and day in the yard, tore her hair, ran up

and down the streets and the parade, rending the heavens with her cries, and literally watering the earth with her tears. Her constant cry was, '*Da wicked Massa Jew, he sell me children. Will no Buckra Massa pity Nega? What me do? Me no have one child.*'" As she stood before my window she said, '*My Massa, (lifting up her hands towards heaven,) do, me Massa Minister, pity me? Me heart do so (shaking herself violently,) me heart do so, because me have no child. Me go in Massa house, in Massa yard, and in me hut, and me no see em:*' and then her cry went up—to God. I durst not be seen looking at her."

The following is Mr. Watson's picture of a Sunday in the British West India Islands:—"The slave is at his toil under the lash of his driver: he is working his ground for maintenance, or employed in carrying its fruits to market; where, after he has disposed of them, he spends the remainder of the day, if he be not too far from home, in dancing, drinking, and every kind of riot, in company with his fellow-savages."

"The Sabbaths," says Mr. Gilgrass, speaking of Jamaica, "are spent generally as follows:—The slaves turn out to pick grass for the horses, mules, oxen, sheep, &c. There is no hay made in the islands: the grass they pick any where upon the estate, both morning and night throughout the year. After breakfast, a driver, with an overseer, accompanies the slaves to the Negro grounds, given to them *in lieu* of allowance from the master: here they spend the blessed Sabbath toiling hard all day. This is their *rest*. The second Sabbath, these slaves carry to market their provisions to sell, &c. In Jamaica, some of them travel with heavy loads upon their heads, five, ten, fifteen, or twenty miles. To accomplish this journey in time to pick grass on the Sabbath night, they travelled all the preceding Saturday night; if they were not in time to pick the grass, no allowance was made, but many stripes were laid upon them. Those that neither work, nor go to market, will sleep, smoke segars, and dance to a tomtom. The most pious slaves in the islands have to do the same

* "That wicked Jew Master has sold my children. Will no White Master pity Negro? What shall I do? I have no child."

work on the Sabbath as the others, when the master will not give the Saturday to do it in for that purpose. The slaves come to market in the forenoon, and from thence to the chapel; frequently the chapel yard was covered with market baskets whilst the slaves were at Divine worship. The Sabbath is the chief market-day in all the islands."

"A letter from Mr. Warrenner, an aged Methodist Missionary, contains the following anecdote. 'When I was in Antigua, one of the managers said to one of our Black members, who was a slave, "Ben, go down to the boat, and catch me some fish: I am going to have company to-day (Sunday,) and I will pay you for your trouble." Ben said, "Massa, if you order me to go, I must go; but me take noting for what me forced to do on a Sunday." To the credit of the manager, he did not oblige him to go.'"

One of the Missionaries, Mr. Brownell, speaking of the oppressive treatment to which they were sometimes exposed in the West Indies, relates the following circumstance. In a letter written from Tortola, to the Committee of Missions at home, he had remarked; "I find religion has made a great alteration for the better among the Blacks; but among the Whites, fornication, adultery, and neglect of all religion are reigning sins." This letter having been published in the Methodist Magazine, a Devonshire clergyman extracted the above passage, and sent it to his son, who was a magistrate in Tortola; in consequence of which, this magistrate and two others fell upon Mr. B. in the open street, beat him unmercifully, and laid open his head with the butt end of a whip. "They would certainly have killed me," observes Mr. B. "but Providence by a little circumstance preserved me; and I carried my life in my hand for many weeks after. I brought this cause regularly before the court of grand sessions; but, though it was done in the street in the open day, yet the grand jury could find no bill, and I was obliged to pay half the costs, for bringing a matter frivolous and vexatious before the court. But they asked and obtained leave of the judge to present me; and although they had no other evidence than an extract of a written letter, they soon found a bill, and I was put to the bar, and tried for writing a libel on the community. The facts were acknowledged to be true, but then, they said truth was a libel. Not being ready for trial they endeavoured to postpone it, and

to throw me into prison until the next sessions; but this being overruled, the indictment was quashed. Such was the injustice and oppression I experienced, that A. Hodge, Esq. who was afterwards executed for cruelty to his Negroes, offered to stand my security, and the magistrate who assaulted me *sat on the bench*. The effects of this persecution were to unfit me for the work of the mission, and in all probability caused the death of my wife."

"The persecution in Jamaica in 1807, obliged us," says Mr. Gilgrass, "to put away 500 innocent slaves from our society, for we were liable to a fine of 20*l.* for each Negro we instructed, and they to punishment for attending. The chapels and meeting-houses were shut while I and my wife were in the common gaol of Kingston; and when I came out, and began preaching on the restricted plan, I was obliged to appoint six door-keepers to prevent the slaves from entering the chapel, and violating the law. They would, however, come in their leisure time, and stand on the outside. '*They would not,*' to use their own words, '*make massa again go to gaol; me no go in a chapel, but me hear at door and window.*' We beheld them and wept, but could say nothing."

The following extract is of a more ludicrous nature. It furnishes an amusing instance of the proneness of some of the colonists to start at shadows, and of that strangeness of construction which fear and jealousy may put on the most harmless matter. It is a Jamaica Common Council Minute, containing questions put to Mr. Bradnack, a Methodist Missionary, with his answers.

"In Common Council, Dec. 14, 1807.

"Question 6. Are you aware of a resolution of the society of Wesleyan Methodists, entered into at the last Annual Conference, to this effect; 'That no person shall be permitted to retain any official situation, who holds opinions contrary to the total depravity of human nature;' if so, answer whether the term 'official situation,' does not include you as a preacher? and what, to the best of your knowledge and belief, is alluded to by the words, 'total depravity of human nature?'"

"Answer. Does not know of such a resolution being enacted lately, but thinks it proper. Supposes the term official applies

to his office among others. Thinks the words total depravity alludes to our fallen nature.

“Question 7. Do you conscientiously think that the resolution before mentioned purports, that no person should hold an official situation, who has opinions against the fallen nature of man, as being born in sin, and that it has no allusion whatever to the state of bondage, as it exists in this country, being the total depravity of human nature!!”

“Answer. Answers particularly in the affirmative.

“There were, it seems, some subtle divines in the Common Council in those days, and admirably fitted to judge the doctrines taught by the Missionaries.”

We conclude this article with a striking and admirable passage, with which Mr. Watson closes his pamphlet.

“If the object of this party (the West-Indian Anti-mission party,) so zealous in the cause they have espoused, as to put every periodical work and newspaper they can influence into requisition, to convey their charges and insinuations against those who are employed in instructing and christianising the slave population of the colonies, be also to influence the British Parliament in favour of some restrictive measure they may intend to propose; this attempt is still bolder than the incitement of the colonists, and implies a very indecent reflection upon a legislature, which of late has been more than usually active in directing its attention to the improvement of the education and morals of the lower classes; and which is not more distinguished for the talents of its members, than for a general and established character of religious liberality. To suppose it even possible for the British Parliament to adopt the jealous feelings, the intolerance, and the total disregard to the religious interests of the Negro slaves, by which they have distinguished themselves; can only be accounted for by the proneness of men to measure others by their own standard. The presumption, however, cannot be so high, nor the real character of Parliament so little known, as to embolden them to make this attempt directly. We shall doubtless hear again, as formerly, of their anxiety for the instruction of the Negroes, their wish that a better provision may be made for that purpose

by the Church of England; and then (which is the key to the whole,) of the necessity of discountenancing the efforts of all other missionary societies. But with the evidence which has already been presented of the real state of the Negroes; the acknowledged impracticability of providing adequate religious instruction for them, by other means than are now in operation; the good which has already been effected; the important moral influence which is in present activity; and the extensive benefits, both civil and moral, which are every year developing themselves, the cause of the African may be left without anxiety in the hands of the British Parliament, and to the opinion of the British public, notwithstanding the active means of misrepresentation, and the calumnies which have been employed, to bring into discredit missions of the first order in point of civil importance, and of the greatest magnitude in respect of success. But there are deeper interests involved in them, and which cannot appeal to the heart in vain whilst our Christianity is any thing more than a name, and our professed respect for religion better than a hollow pretence. Are they considerations of no weight with the public, in an age of generous philanthropy and enlightened zeal for the progress of the truth of God, that for so many years thousands of neglected slaves have been sought out and instructed by Missionaries of different denominations, when none beside cared for them? That thousands in that period have passed into a happy immortality, having been previously prepared for it by the hallowing influence of religion? That a system of instruction has been commenced, which, if unchecked in its operation, will prepare an ignorant and abject class of men to read with advantage those holy Scriptures, which it is now the noble ambition of so large and respectable a class of society at home to furnish to every nation under Heaven; and which will extend all those blessings through the West Indies which are so justly considered as attached to the preaching of the Gospel, and to the possession of the sacred oracles? Is it a powerless appeal made to human and religious feeling, that crimes have been diminished among the slaves wherever the influence of the Gospel has been permitted freely to exert itself? That punishments have been proportionably mitigated? That the moral standard, however low it may yet be, has been greatly raised in many of the islands? That so many cheering spectacles of happy and orderly Negro families are exhibited? That the Negro hut re-

work on the Sabbath as the others, when the master will not give the Saturday to do it in for that purpose. The slaves come to market in the forenoon, and from thence to the chapel; frequently the chapel yard was covered with market baskets whilst the slaves were at Divine worship. The Sabbath is the chief market-day in all the islands."

"A letter from Mr. Warrener, an aged Methodist Missionary, contains the following anecdote. 'When I was in Antigua, one of the managers said to one of our Black members, who was a slave, "Ben, go down to the boat, and catch me some fish: I am going to have company to-day (Sunday,) and I will pay you for your trouble." Ben said, "Massa, if you order me to go, I must go; but me take noting for what me forced to do on a Sunday." To the credit of the manager, he did not oblige him to go.'"

One of the Missionaries, Mr. Brownell, speaking of the oppressive treatment to which they were sometimes exposed in the West Indies, relates the following circumstance. In a letter written from Tortola, to the Committee of Missions at home, he had remarked; "I find religion has made a great alteration for the better among the Blacks; but among the Whites, fornication, adultery, and neglect of all religion are reigning sins." This letter having been published in the Methodist Magazine, a Devonshire clergyman extracted the above passage, and sent it to his son, who was a magistrate in Tortola; in consequence of which, this magistrate and two others fell upon Mr. B. in the open street, beat him unmercifully, and laid open his head with the butt end of a whip. "They would certainly have killed me," observes Mr. B. "but Providence by a little circumstance preserved me; and I carried my life in my hand for many weeks after. I brought this cause regularly before the court of grand sessions; but, though it was done in the street in the open day, yet the grand jury could find no bill, and I was obliged to pay half the costs, for bringing a matter frivolous and vexatious before the court. But they asked and obtained leave of the judge to present me; and although they had no other evidence than an extract of a written letter, they soon found a bill, and I was put to the bar, and tried for writing a libel on the community. The facts were acknowledged to be true, but then, they said truth was a libel. Not being ready for trial they endeavoured to postpone it, and

to throw me into prison until the next sessions; but this being overruled, the indictment was quashed. Such was the injustice and oppression I experienced, that A. Hodge, Esq. who was afterwards executed for cruelty to his Negroes, offered to stand my security, and the magistrate who assaulted me *sat on the bench*. The effects of this persecution were to unfit me for the work of the mission, and in all probability caused the death of my wife."

"The persecution in Jamaica in 1807, obliged us," says Mr. Gilgrass, "to put away 500 innocent slaves from our society, for we were liable to a fine of 20*l.* for each Negro we instructed, and they to punishment for attending. The chapels and meeting-houses were shut while I and my wife were in the common gaol of Kingston; and when I came out, and began preaching on the restricted plan, I was obliged to appoint six door-keepers to prevent the slaves from entering the chapel, and violating the law. They would, however, come in their leisure time, and stand on the outside. '*They would not,*' to use their own words, '*make massa again go to gaol; me no go in a chapel, but me hear at door and window.*' We beheld them and wept, but could say nothing."

The following extract is of a more ludicrous nature. It furnishes an amusing instance of the proneness of some of the colonists to start at shadows, and of that strangeness of construction which fear and jealousy may put on the most harmless matter. It is a Jamaica Common Council Minute, containing questions put to Mr. Bradnack, a Methodist Missionary, with his answers.

"In Common Council, Dec. 14, 1807.

"Question 6. Are you aware of a resolution of the society of Wesleyan Methodists, entered into at the last Annual Conference, to this effect; 'That no person shall be permitted to retain any official situation, who holds opinions contrary to the total depravity of human nature;' if so, answer whether the term 'official situation,' does not include you as a preacher? and what, to the best of your knowledge and belief, is alluded to by the words, 'total depravity of human nature?'

"Answer. Does not know of such a resolution being enacted lately, but thinks it proper. Supposes the term official applies

to his office among others. Thinks the words total depravity alludes to our fallen nature.

“Question 7. Do you conscientiously think that the resolution before mentioned purports, that no person should hold an official situation, who has opinions against the fallen nature of man, as being born in sin, and that it has no allusion whatever to the state of bondage, as it exists in this country, being the total depravity of human nature!!”

“Answer. Answers particularly in the affirmative.”

“There were, it seems, some subtle divisions in the Common Council in those days, and admirably fitted to judge the doctrines taught by the Missionaries.”

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by the Church of England; and then (which is the key to the whole,) of the necessity of discountenancing the efforts of all other missionary societies. But with the evidence which has already been presented of the real state of the Negroes; the acknowledged impracticability of providing adequate religious instruction for them, by other means than are now in operation; the good which has already been effected; the important moral influence which is in present activity; and the extensive benefits, both civil and moral, which are every year developing themselves, the cause of the African may be left without anxiety in the hands of the British Parliament, and to the opinion of the British public, notwithstanding the active means of misrepresentation, and the calumnies which have been employed, to bring into discredit missions of the first order in point of civil importance, and of the greatest magnitude in respect of success. But there are deeper interests involved in them, and which cannot appeal to the heart in vain whilst our Christianity is any thing more than a name, and our professed respect for religion better than a hollow pretence. Are they considerations of no weight with the public, in an age of generous philanthropy and enlightened zeal for the progress of the truth of God, that for so many years thousands of neglected slaves have been sought out and instructed by Missionaries of different denominations, when none beside cared for them? That thousands in that period have passed into a happy immortality, having been previously prepared for it by the hallowing influence of religion? That a system of instruction has been commenced, which, if unchecked in its operation, will prepare an ignorant and abject class of men to read with advantage those holy Scriptures, which it is now the noble ambition of so large and respectable a class of society at home to furnish to every nation under Heaven; and which will extend all those blessings through the West Indies which are so justly considered as attached to the preaching of the Gospel, and to the possession of the sacred oracles? Is it a powerless appeal made to human and religious feeling, that crimes have been diminished among the slaves wherever the influence of the Gospel has been permitted freely to exert itself? That punishments have been proportionably mitigated? That the moral standard, however low it may yet be, has been greatly raised in many of the islands? That so many cheering spectacles of happy and orderly Negro families are exhibited? That the Negro but re-

sounds with the praises of Christ; and the infant children of Ethiopia, under the care of their converted mothers, are taught to stretch out their hands unto God? Such have been the effects, more or less strikingly displayed, wherever the Missionaries have laboured. *The wilderness and the solitary place have been glad for them.* And is this fair prospect, at once the effect of moral cultivation and the demonstration of its efficiency, to be broken in upon and trampled down at the call of men, by whose exertions a ray of light was never conveyed into the mind of a slave, nor any of his vices corrected; who can survey, without a sigh, his mind in ruins, the habitation of those prowling passions, which are the objects of their dread, and the instruments of his misery; content only if he continues to crouch under the whip, and to yield his appointed quantum of labour; and indignant, not at their own neglect, and his vices; but at the men who have expended health and life in *his* cause and in *theirs*? A work of so much mercy cannot be placed under the protection of the public sentiment of the people of this country in vain; nor will the Parliament of Great Britain allow undertakings so dear to humanity and piety to be obstructed by calumny and clamour. The appeal, which, when the bodily wrongs only of the sons of Africa were in question, roused every feeling of humane interest in the Parliament and people of Great Britain, will not be less powerful, when connected with the immortal interests of the mind, and the solemnities of eternity;—*Am I not a man, and a brother?*

“In fine, Mr. Marryat, and the anti-mission party, whether at home or in the colonies, may be assured, that as far as the Methodist Missionaries are concerned they are not to be deterred by calumnies, nor even menaces from the prosecution of their work. Conscious of the pureness of their motives, encouraged by success, secure of the countenance of candid men, even in the islands, they will relinquish no station, nor hesitate to embrace every new opportunity which may present itself, for instructing and reforming the ignorant and neglected objects of their mission. In the work they have undertaken, they have endured contempt, and can still endure it; they have suffered bonds, and can again suffer them, should Mr. Marryat and his coadjutors succeed in exciting new persecutions. They have more than once lived down old calumnies, and they will live and act down new ones. Satisfied if they make *full proof of their ministry* before God and unprejudiced men, and be able to present as their best *epistles of recommendation* thousands of once pagan Africans, living under every kind of vicious habit, now enlightened in the great principles of Christian doctrine, and adorning it in the morality of their lives, and the meekness of their spirits. The aspersions with which they have been assailed, have never produced in their minds a consciousness of disgrace, nor will they now produce it. There are calumnies without point, and reproaches without shame—there is a cause which converts censure into praise, and brightens obloquy into glory.”

VIEW OF PUBLIC AFFAIRS.

THE present month has produced little foreign intelligence of any kind, and certainly none which is calculated to diminish the fearful interest excited by our domestic occurrences. Neither the loan of eight millions, which the French government have succeeded in obtaining from foreign merchants; nor the dreadful fire which took place at Port Louis in the Isle of France; nor the accession of Denmark and Switzerland to the holy alliance; nor the partial advantages which the patriots of South

America are reported to have gained; and we recollect no other foreign event of the slightest importance; are of a character to detain us from the consideration of what has been taking place among ourselves.

On the 28th of February, parliament was opened by a speech from the prince regent in person; in which, after alluding to the continued indisposition of the king; the amicable state of our relations with foreign powers; the splendid achievements

of the fleet sent against Algiers, with the result of its success, so interesting to humanity; and the happy issue of the Nepaul war; he states, that the estimates for the current year have been formed with an anxious desire to make every reduction in our establishments which sound policy will allow, and he recommends the state of the public revenue to the early attention of parliament. The deficiency in the produce of the revenue in the last year, he trusts, may be ascribed to temporary causes; and he has the consolation of believing that the services of the year may be provided for without adding to the public burdens, or adopting any measure injurious to the established system by which the public credit has been hitherto sustained. The new silver coinage having been completed will speedily be issued, and he trusts will be productive of advantage. The speech then adverts to the distresses which the termination of a war of such extent and duration has brought on all the nations of Europe, and which have been aggravated by the unfavourable state of the season. The prince regent deeply laments the pressure of these evils on this country, but observes with peculiar satisfaction the fortitude with which privations have been borne, and the active benevolence employed to mitigate them; and he is persuaded that the great sources of national prosperity are unimpaired, and that the energy of the country will soon surmount all our difficulties. He lastly directs the attention of parliament to the attempts which have been made to take advantage of the distresses of the country for the purpose of exciting sedition and violence. Though well convinced of the loyalty and good sense of the great body of the people, he is determined to omit no precautions for preserving the public peace and counteracting the designs of the disaffected, and he relies on the cordial support of parliament in upholding a system of law and government, productive of inestimable advantages, and which has been felt by ourselves, and acknowledged by other nations, to be the most perfect that has ever fallen to the lot of any people.

The debates on the address, proposed in answer to the speech, in both houses, were interrupted by the formal annunciation of an attempt having been made on the person of the prince regent, as he was passing through the park on his return from the house of lords. From the evidence, it appeared that an immense crowd had followed and surrounded the state carriage, ut-

tering the most seditious and even ferocious and sanguinary expressions against his royal highness and his guards. Many stones were thrown at the carriage, and one of the windows of it was broken in pieces. A bullet was supposed to have previously penetrated it; but the bullet not having been found, this point is not equally certain. It required the utmost exertions of the guards, and of the magistrates and constables who were present, to prevent the populace from perpetrating still more fatal outrages, and to conduct the prince safely to St. James's palace. These proceedings justly excited a strong feeling of indignation and horror both in and out of parliament; and although it has not been found possible to fix on the actual perpetrators of the outrage, yet so strong an impression was produced on the public mind of its directly emanating from the doctrines lately promulgated at public meetings, and circulated in inflammatory tracts and handbills, that a general desire was excited of seeing some legislative measures adopted for guarding the public peace, and obviating the recurrence of similar atrocities. Few persons, indeed, entertained any idea of the extent to which the evil was afterwards found to have proceeded, or of the formidable nature of the designs subsequently developed in the reports of the secret committees of both houses of parliament; but still enough was known to render all who were concerned for the peace and well-being of the country, anxious for the adoption of vigorous measures to repress tumult and disorder, and to prevent the fatal consequences to be apprehended from the unwearied and persevering efforts of certain demagogues to disturb and agitate the minds of the labouring classes. The whole subject was judiciously referred to the consideration of a secret committee of each house of parliament, composed of members taken from all parties, who, after a protracted investigation of evidence, have unanimously concurred in reports certainly of very fearful import, and deeply affecting every individual in the community. The committee of the house of lords consisted of Lords Liverpool, Sidmouth, Fitzwilliam, Grenville, Harrowby, Eldon, Holland, &c. &c.; and that of the house of commons, of Lords Milton, Lascelles, and Castlereagh, Sirs John Nicholl, W. Curtis, and A. Pigott, the Attorney and Solicitor-General, Messrs. Ponsonby, Eger-ton, W. Elliott, B. Bathurst, Lamb, Robinson, Canning, Yorke, Wilbraham, Wilberforce, Dundas, Rose, and Frank. It is

difficult to conceive that the persons whom we have named could have been induced to pronounce a clear opinion on any but adequate grounds: and exercised, as their minds have been for years, in the discussion of great questions, and in the examination of evidence, and especially accustomed, as some of them have been, to regard with a wakeful jealousy the purposes of the existing government, it cannot be admitted, for a moment, that they would have joined, without a dissenting voice, in a statement of facts such as we have now to detail, or in the expression of the general opinion, of which these facts are made the basis, unless the evidence had been decisive.

The following is the substance of the report of the committee of secrecy of the house of commons:—From the documents referred to them, it appears that attempts have been made, both in the metropolis and various parts of the country, to take advantage of the existing distress to induce the labouring classes to look for relief, not only from annual parliaments and universal suffrage, but from the overthrow of existing establishments, the extinction of the public funds, and the division of land. The active promoters of these views of spoliation have been societies, called Spencean; a name derived from a visionary writer of the name of Spence, who published a tract on the subject about twenty years ago. In the discussions which took place in these societies, it was maintained that even parliamentary reform was a half measure, and that nothing short of the land of the country would avail them; and that both landholders and fundholders were monsters to be hunted down; and that the latter especially were rapacious wretches, who took 15d. out of every quartern loaf. The most blasphemous doctrines were advanced and the most blasphemous language used: songs of the most treasonable kind, as well as profane and indecent parodies of the liturgy and the Scriptures, were also sung. The operations of these societies appear to have been directed by a *conservative* committee, and their doctrines have been systematically and industriously diffused among discharged soldiers, and sailors, and labourers of all descriptions, by inflammatory speeches, and by cheap or gratuitous publications circulated with incredible assiduity. An executive committee of these societies planned and endeavoured to effect an insurrection, so formidable from its

numbers as to overpower all resistance. With this view the members of the committee endeavoured to foment the prevailing discontent in the metropolis, and to frame lists of those who might be relied on for daring enterprise. The design was, by a sudden rising in the dead of the night, to overpower the soldiers in the different barracks, which were to be set on fire; to seize the artillery, seize or destroy the bridges, and take possession of the Bank and the Tower; and a machine was projected for clearing the streets of cavalry. This design was, however, relinquished shortly before the time fixed for its execution. It was determined first to ascertain their force, by means of meetings convened ostensibly for legal objects. Spa-fields was selected for these meetings, on account of its vicinity to the Bank and the Tower. Accordingly, inflammatory placards were circulated, calling on the people to arm, and to break open gunsmiths' shops in order to procure arms: "run," they add, "all constables who touch a man of us; no rise of bread, no Regent, no Castlereagh—off with their heads! no placemen, tithes, or enclosures; no taxes; no bishops, only useless lumber! Stand true, or be slaves for ever." A committee of public safety was now agreed upon after the manner of the French Revolution; and a tri-coloured flag and cockades were prepared and even displayed at the first meeting on the 15th November. Acts of violence, though a few were committed, were discouraged on that day; and the meeting was adjourned to the 2d of December, when it was hoped the means of insurrection would be matured. The meeting was industriously advertised throughout the country, means used to obtain subscriptions; the expense of emissaries, &c. having hitherto been defrayed chiefly by one individual; and active measures were adopted for seducing the soldiers. The barracks were again reconnoitred with a view to attack; the manufacture of tri-coloured ribbon was encouraged; the distressed districts were assiduously visited; warehouses containing arms, combustibles, and clothing, were marked; and pains taken to engage the sailors on the river on their side. Arms were provided for some of the more active insurgents; and they trusted soon to procure an adequate supply from the gunsmiths' shops. A large quantity of pike-heads was ordered, and 250 were actually made and delivered. The prisoners in the gaols were to be liberated and armed; and

they were previously apprized of this intention, and invited to rally round the tri-coloured standard, which would be erected on the 2d December. A waggon was hired, in which the flags and some ammunition were conveyed to the place of meeting. From this waggon the most inflammatory speeches were made, concluding with a call to redress their own grievances. The tri-coloured cockades were then assumed, and a tri-coloured flag was displayed, which a number of persons followed out of the field. A body proceeded to the Tower, and tried to induce the soldiers to open the gates; but their numbers did not appear sufficiently strong to force them. An attack was made on the city magistrates in the Royal Exchange, which failed. In the way to these places, the gunsmiths' shops were broken open and plundered of arms. The committee are fully persuaded that, however improbable might be the success of such a plan, it was not the ebullition of the moment, but the result of a deliberate plan of men who calculated on the defection of the soldiery, and the general support of the distressed; and that notwithstanding the failure of these expectations on the 2d of December, the same designs are still pursued with sanguine hopes of success. In various parts of the country there is a widely diffused and increasing ramification of clubs, called Hampden Clubs, connected with one of the same name in London, which have associated professedly for parliamentary reform, on the basis of universal suffrage and annual elections. These clubs, intended to include every village in the kingdom, are active in circulating publications to promote their object, and procuring signatures to petitions sent from London. Delegates from the country clubs have assembled in London, and are expected again to assemble in March. If not in all, yet in far the greater number of these clubs, and especially in those of Lancashire, Leicestershire, Nottinghamshire, and Derbyshire, the committee are satisfied that nothing short of a revolution is the object expected and avowed. The doctrines of the Spencean Societies have also been widely diffused throughout the country, by the formation of similar societies; or by missionaries employed to propagate them, who are paid by means of a small weekly subscription of the members, which also serves to buy seditious tracts. Some of these tracts inculcate, in an artful manner, the necessity of overturning the privileged class, as distinguished from the people, declare a new order of things to be the will of the people,

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justify rebellion, and disavow all religion as well as loyalty. In answer to the question, "Would you live without gods or kings?" They answer, "We abjure tyranny of every kind." In short, a part of the system is to undermine, not only the habits of subordination, but the principles of morality and religion. The proceedings and speeches in the societies are generally pointed to actual insurrection; and an idea seems to prevail that some early day is to be fixed for a general rising. London is looked to for the signal; and it is a proof of the existing connection, that in Manchester and other places the greatest hopes were entertained from the meeting of the 2d of December, and the seizure of the Bank and Tower were confidently anticipated. The news of the result was impatiently expected; crowds waited on the roads during the night for the arrival of the mail coach; and the disappointment was manifest when the failure of the plot was known. The disaffected represent the numbers enrolled as amounting to several hundred thousand, and still increasing. They also keep a "black book," with a list of those who refuse to join, and who are marked for vengeance. In one county, where almost every village has its Hampden Club, they profess to regard themselves as of no use but to be ready to act when called upon. The secret card of admission contains the words, "Be ready; be steady." The habits of these persons seem changed. They already calculate on the division of the land, and the destruction of the churches. Preparations are making for procuring arms: all depôts of arms are noted, and the facility of converting implements of husbandry into weapons of offence has been suggested. Similar associations have been extended to the manufacturing population of Glasgow and other towns of Scotland, which act in concert with those in England, and have even made some provision of weapons. The committee, however, observe, that notwithstanding the alarming progress of this system of disaffection, its success has hitherto been confined to the principal manufacturing districts, where the distress is more prevalent, and numbers are more easily collected; that even in many of these privations have been borne with exemplary patience, and the attempts of the disaffected frustrated; and that few, if any, of the higher and middle classes, and scarcely any of the agricultural population, have lent themselves to the more violent of these projects. Great allowance must be made for those who, under the pressure of distress, have been led to listen to demagogues

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holding out the expectation of immediate relief; and it is to be hoped that many of them, whose moral principles have not been extinguished or perverted, would withdraw themselves before those projects were pushed to actual insurrection. But, with all these allowances, the committee cannot contemplate the activity and arts of the leaders; the numbers already seduced; the oaths by which many are bound; the means suggested and prepared for forcibly attaining their ends, which are the overthrow of all the political institutions of the kingdom, and such a subversion of the rights of property as must lead to general pillage and bloodshed; without submitting to the serious attention of the house the dangers of the crisis, and which the utmost vigilance of the government, under the existing laws, has been found inadequate to prevent.

The report of the secret committee of the house of lords agrees substantially with that of the house of commons. It states, that had the riot of the 2d of December been more successful, it would have been the signal for a more general rising in other parts of the country; but that now it appears the prevailing impression among the leading malecontents, that it is expedient to wait till the whole kingdom shall be completely organized and ripe for action. Intimidation is stated to be a powerful means of augmenting their numbers; and to secure secrecy, besides the use of atrocious oaths, care is taken to communicate as little as possible by writing, but chiefly by delegates. The late attack on the prince regent appears, to the lords' committee, to have resulted from the systematic efforts that have been made to destroy all reverence for authority, and all sense of moral obligation. This report closes also with an opinion, that further provisions are necessary for preserving the public peace, and protecting the interests and happiness of every class of the community alike.

It is impossible to peruse these reports without a feeling of lively gratitude to the Giver of all good, whose providential interference has averted the tremendous calamities which were about to burst over our heads, and afforded us an opportunity of thus tranquilly taking a retrospect of our perils, in all their magnitude and extent, and also of deliberating on the measures which it may be expedient to pursue, with a view to obviate the still existing dangers. With respect to these measures, we would rely on the wisdom and firmness of parlia-

ment; being well persuaded that no restraint, which the public safety may evidently require to be imposed on seditious meetings, nor any fresh power with which it may prove necessary for a time to arm the executive government, will not be hailed by the respectable and loyal part of the nation as a benefit, inasmuch as it will afford an additional security against the extravagances of jacobinical reform, and the evils of proscription, pillage, and blood, with which we have been, or still are, threatened.—We need hardly observe how incumbent an obligation the circumstances of the times impose on all Christians to exert themselves in opposition to the mischievous arts of those enemies, both of our present peace and future happiness, who are employing themselves with such activity, by their emissaries and their writings, not only in inflaming the public mind to acts of treason and violence, but in undermining all those great and sacred principles of religion and morals, and all those social and civil charities, by which the very frame and structure of society are upheld, the corruptions of mankind are rectified, and their miseries alleviated. We rejoice to perceive that this call has been anticipated. The governing body of the Wesleyan Methodists have come forward with a prompt and manly declaration of their abhorrence of the late proceedings, and with the most pointed injunctions to all under their influence to maintain their loyalty unimpaired. We anticipate the best effects from this step, which, we trust, will be imitated by other religious bodies. A spirited tract has also appeared from the pen of the Rev. Melville Horne, entitled "A Word for my Country," (published by Mr. Hatchard,) which cannot be too extensively circulated. It is sold for 5s. a dozen. A paper, entitled Anti-Cobbett, extracted from the pages of the newspaper, called "The Day or New Times," has also been widely disseminated, and similar efforts will doubtless be made in other quarters. And while such efforts are unremittingly made to counteract the spirit of revolt and insurrection, let our attention to the wants of the poor be increased, and no labours nor sacrifices be omitted which may contribute to their temporal relief, or to the diffusion among them of scriptural knowledge and sound religious principles. It is on these we must mainly rely for the maintenance of the throne and the altar—and we may read, in the inveterate hostility of our demagogues to religion, its best and highest commendation as the safeguard of all that is sacred among us—of our public institutions, of our private

rights, of our domestic comforts, of our present security, and of our future hopes.

In consequence of the light which has been thrown on the designs of the disaffected, various individuals (six or seven) have been arrested, and have undergone examinations before the privy council. Four or five of these have been committed to the Tower, on a charge of high treason; and among them Watson and Hooper, who had been already tried at the Old Bailey, for taking part in the riot on the 2d of December, and acquitted; and Preston the Secretary of the Spencean Society who had been previously discharged for want of proof.

The table of the house of commons has been loaded with petitions for parliamentary reform, most of them claiming, as the right of the people, annual elections and the universal extension of the elective franchise. Many petitions, having been drawn up in terms of studied insult towards the house of commons, were rejected; but of those which have been received the signatures are said to exceed a million. They are the fruit of the great exertions made by the Hampden Clubs already spoken of. The discussions to which these petitions have given birth have served to develop the views entertained on this important subject, by many of the leading characters in parliament, and have produced schisms among those who have been in the habit of advocating the cause of reform. It was indeed to have been expected, that the extravagances and absurdities of many of the petitioners, and of those who, either from the press or in parliament, supported similar views, combined with the disorderly and seditious spirit which had been manifested at some public meetings, would not only alarm timid men, but would tend to moderate the ardour of all, however bold and fearless, who preferred our present state of enjoyment and security, with its anomalies and imperfections, to the dissolution of all the bonds of society, which must follow the adoption of the wild and anarchical principles of late become so popular. Lord Grey, with that manliness of character which belongs to him, and which does him so much honour, has avowed a great change in his views of this subject, since he brought it before parliament in 1793; and though still decidedly favourable to measures of reform, he is by no means disposed to go the same lengths he would have done at an age when his hope was more sanguine, and innovation was less dreaded. Mr. Brough-

am, Mr. Brand, and others, in the house of commons likewise disclaimed any participation in the wild and visionary projects which form the main burden of the late petitions—annual parliaments, and universal suffrage; and are disposed to limit their views to the correction of palpable abuses, and not to extend them to the dangerous expedient of recasting the very frame of parliament. The subject is likely soon to undergo a very full discussion; but it is to be presumed that, in the state of feeling naturally excited by recent occurrences, there will be a prevalent disinclination to entertain any propositions for parliamentary reform, however modified.

In consequence of the recommendation on the subject of retrenchment, contained in the speech from the throne, a committee has been appointed by the house of commons, to consider the public income and expenditure, and the reductions of which the latter is susceptible. In moving for this committee, Lord Castlereagh observed, that it was intended by government to propose the reduction of the army from 99,000 to 81,000 men, exclusive of the military force in France and India, which was not paid by this country. The diminution of expense in this department, including the ordnance, would be 1,784,000*l.* In the naval service, the reduction of the expense would be 3,717,000*l.* and in the miscellaneous services about a million. The total of the charge for these various services, in the present year, would be about 18,373,000*l.* He announced the generous intention of the prince regent to relinquish 50,000*l.* of his income, in consideration of the heavy pressure which weighed on the country generally at the present moment; and of his official servants to give up a tenth part of their salaries. On a subsequent occasion, he intimated that Lord Camden had voluntarily proposed to limit the large emoluments of his office of teller of the exchequer, to the sum of 2,500*l.* a year, probably not more than a tenth of what it has lately yielded. Various other official retrenchments have also been notified as either already accomplished, or about to be carried into effect, amounting to upwards of 50,000*l.* a year:—and these first fruits of a general system of economy will doubtless prove only the prelude to farther reductions. In short, there appears, both in government and in parliament, a sincere desire to lighten, as far as may be consistent with the public safety and with justice to individuals, the burdens which press upon the community.

The following Form of Prayer and Thanksgiving, for the Preservation of the Prince Regent, was ordered to be used at Morning and Evening Service, after the General Thanksgiving, in all churches and chapels in London, on the 9th instant, and in all others on the Sunday after received:—

“Merciful God, who, in compassion to a sinful nation, hast defeated the designs of desperate men, and hast protected from the base and barbarous assaults of a lawless multitude the Regent of this United Kingdom, accept our praise and thanksgiving; continue, we implore thee, thy protection of his royal person. Shield him from the arrow that flieth by day, and from the pestilence that walketh in darkness; from the secret designs of treason, and from the madness of the people.

“And whilst we pray for thy mercy and protection, give us grace, O God, to perceive and know what things we ought to do; lest, impatient of present evils, and unmindful of thy manifold goodness, we

seek relief where relief cannot be found, and abandon those never-failing sources of national prosperity and happiness—obedience to thy commandments, and the fear of thy holy Name.

“These prayers and praises we humbly offer to thy Divine Majesty, in the name and through the mediation of our Lord and Saviour Jesus Christ. Amen.”

In our volume for 1812, p. 638, and in that for 1814, p. 774, we have inserted some remarks on the style and character of our occasional state prayers and thanksgivings, many of which appear to us to apply to the above composition. It is not our purpose, however, to enlarge on this topic, but merely to express our regret that some less general expression than that of “the people,” had not been employed to designate those whose madness and folly might lead them to entertain designs hostile to the person of the prince regent. It would imply a far wider prevalence of a disloyal spirit than we believe to exist among us.

ANSWERS TO CORRESPONDENTS.

We regret the disappointment which many authors must experience from their works not being announced; but we beg to repeat, that the notices, in order to be inserted, should be in our hands before the 20th day of each month.

A. C.; LAICUS; I. N. C.; T. SCOTT; N. T.; I. W.; ***; G. C. G.; E. P. S.; H. S.; and PAULINUS; will appear.

S.; C. C. G.; A.; CANDIDUS; ANGELA; and TRADESMAN; are under consideration.

We should have willingly complied with Mr. Weyland's request to insert his second letter, had we admitted, as in the former instance, the justice of the complaint contained in it; but as we should feel it necessary to dispute his positions, and that at some length, we must decline its insertion. He complains of the delay in publishing his former letter. In truth, we were simple enough to think that we were doing him a kindness by the delay; and we expected that, when he had read the whole review, he would have wished at least to modify his criticisms. So widely different are the views of authors and reviewers!

We still think we have reason to regard the communication of the NORTHERN VICAR as both unfair and uncandid. We willingly acquit him, at the same time, of any other than a friendly intention. If it will be any satisfaction to him, we repeat, that the sentiments of Candidus on the subject of Novel Reading are not our sentiments.

We beg a SINCERE FRIEND to believe that we can cheerfully endure persecution for the truth's sake.